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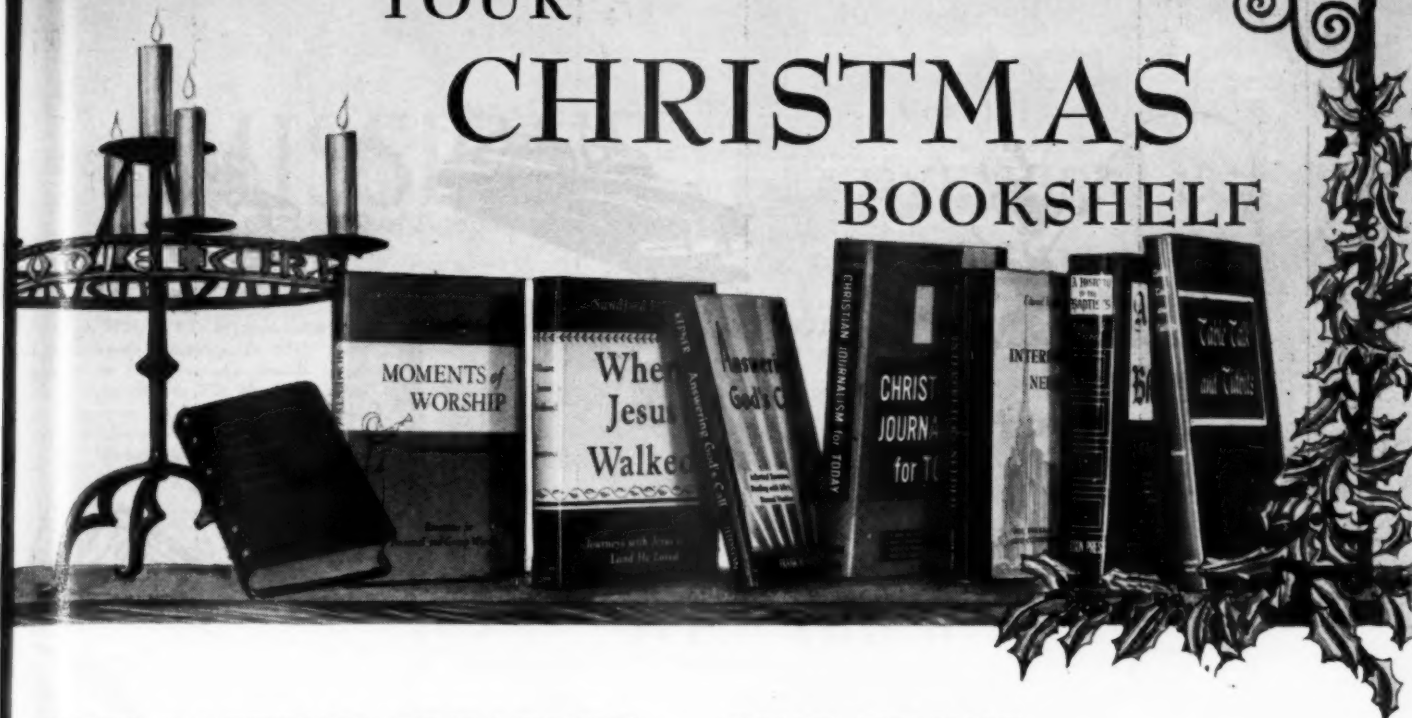
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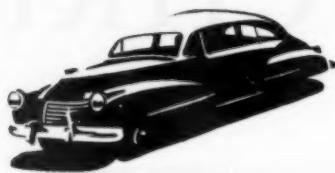
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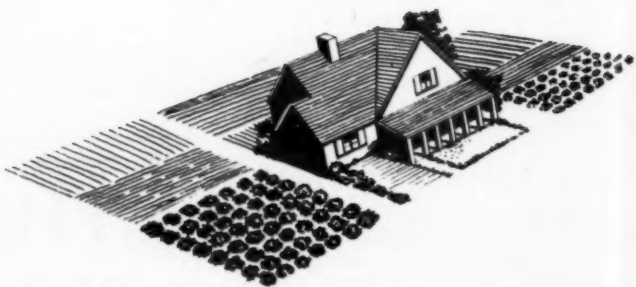
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MISSIONS

An International Baptist Magazine

Vol. 151 No. 9
NOVEMBER, 1953

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

An impressive and unmistakable landmark of Bangkok, Thailand, is the exquisitely beautiful Temple of the Dawn (Wat Arun). Its towers are built of bricks covered with plaster, in which are encrusted millions of bits of crushed tiles, which glisten like jewels in the sunlight. Photograph by John C. Slemp.

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Increasing the Current

By CHARLES A. WELLS

THE RECENT PUBLICATION of the Revised Standard Version of the Bible has brought a pronounced increase in Bible reading and study in all parts of the country. Such a renewal of interest in the Bible cannot come without a spiritual awakening of significant proportions. Churches should now offer special courses in Bible study, specific outlines to be followed daily, lecture series to instruct us in understanding the Bible and its meaning for our day. This activity, which many church groups have already undertaken, can result in the most substantial Christian revival in our generation, far more lasting and vital than certain other forms of more spectacular evangelism. As announced on page 8 of this issue of *MISSIONS*, the American Bible Society is sponsoring a movement called Worldwide Bible Reading, from Thanksgiving to Christmas. Here is an activity in which all Christians should join hearts and hands.

Who's Who IN THIS ISSUE

GLENN H. ASQUITH is executive secretary of The Baptist Missionary Convention of the State of New York.

ARTHUR E. COWLEY is pastor of the Walnut Hills Baptist Church, Cincinnati, Ohio.

ELMER A. FRIDELL is a foreign secretary (for Japan, Philippines, and Thailand) of the American Baptist Foreign Mission Society.

FRANKLIN CLARK FRY is president of the United Lutheran Church.

KENNETH G. HOBART is professor of missions at Berkeley Baptist Divinity School.

MARGARET JUMP (Mrs. Chester J. Jump) is an American Baptist missionary in the Belgian Congo.

W. O. LEWIS is associate secretary of the Baptist World Alliance.

WILLIAM B. LIPPARD is editor emeritus of *MISSIONS* magazine.

MARY MILLS is an American Baptist missionary in El Salvador.

EDWIN W. PARSONS is executive secretary of the National Council of American Baptist Men.

VIOLET E. RUDD is administrative secretary of the National Council of American Baptist Women.

HELEN C. SCHMITZ is secretary of public relations of the Woman's American Baptist Home Mission Society.

ADA P. STEARNS is secretary of literature and publicity of the Woman's American Baptist Foreign Mission Society.

GORDON M. TORGENSEN is pastor of the First Baptist Church, Worcester, Mass.

JESSE R. WILSON is home secretary of the American Baptist Foreign Mission Society.

NOVEMBER QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisement.

1. American Baptists support how many Christian Centers?
2. Who represented the Russian-Evangelical Baptist Union?
3. Who is 77 years of age?
4. As what can we never think of missions?
5. Who is Charles W. Koller?
6. What is becoming more familiar to us?
7. All England needs what?
8. What is a distinctively Christian gift?
9. What was dedicated on September 22?

Note that this contest began with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.

10. Who is Sandford Fleming?
11. What is the world's most acutely distressed area?
12. What organization hopes to raise \$6,250?
13. What is offering medical care to the villagers?
14. What culminates thirty-five years of service to ecumenical Christianity?
15. What is an easy, comfortable experience?
16. What has brought a pronounced increase in Bible reading?
17. What is almost totally wrong?
18. What comes from the press in November?

Rules for 1953-1954

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1954, to receive credit.

Newsbriefs

Face Persecution In the Naga Hills

In Assam, Konyak Nagas face persecution as they accept Christ. In two villages the chiefs threatened the new churches with expulsion. In spite of the threat, however, in one village where there had been only three Christian families, within two months there were twenty-two. In the second village, opposition was so severe that eight of thirteen families reverted to the tribal religion. The five Christian families who remained found their rice supply cut off. Churches outside the area sent rice to meet the emergency.

A Missionary Is Commissioned

One of the high moments of the Washington Baptist women's house party was the commissioning of Twila Bartz as a missionary of the Woman's American Baptist Home Mission Society. It was the first time that such a service had been held in the state. The women were greatly impressed as Miss Bartz spoke briefly of her call to Christian work and her desire to witness for Christ. Miss Bartz was appointed at the convention in Denver as

Christian friendliness missionary and director of children's work for the Washington State Convention. She is a graduate of the Baptist Missionary Training School in Chicago, and of the Berkeley Baptist Divinity School, Berkeley, Calif. Miss Bartz has already served as a missionary to the Cree Indians in Alberta, Canada, as well as a director of Christian education in the First Baptist Church, Elgin, Ill.

Christian Center Conferences Held

Four area Christian center conferences were held this year in lieu of the annual Christian center conference usually held at a central point. The area conferences included meetings at Lucerne, Calif.; Camp Greenwood, near Pittsburgh, Pa.; Palos Park Community Center, near Chicago; and the Peddie School in Hightstown, N. J. In these areas the Christian center people, along with volunteer workers, board members, lay people representing the various churches of the areas, state and city secretaries, and national representatives of the two Home Mission Societies met to discover new ways of serving their areas through the Christian centers. Highlights of the conferences included discovery of new techniques for arousing the interest of children, and also new programming techniques. In addition, many fine presentations were made by speakers



New German Baptist Publication House at Kassel was dedicated on September 22, which was the 125th anniversary of the Oncken Press

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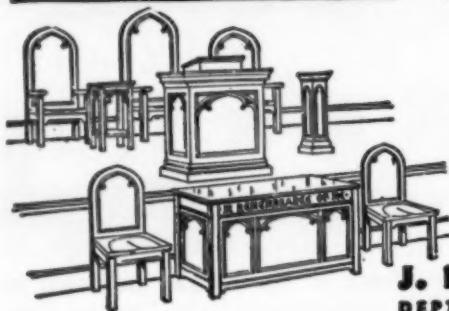
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in the various areas. Even though many of these speakers were members of secular agencies, each gave primary importance to our Christian center program. R. G. Schell, formerly of the Morgan Park Baptist Church, Chicago, summarized: "Christian center work reminds me so much of the person who offers a pair of shoes to the man without shoes. To those without bread, he offers bread, and to those without Christ, he gives Christ. They may take your shoes, and they may take your bread, but they might reject your Christ; yet the Christian motive of your giving says that you will give the shoes and the bread. This is the very essence of the Christian center ministry."

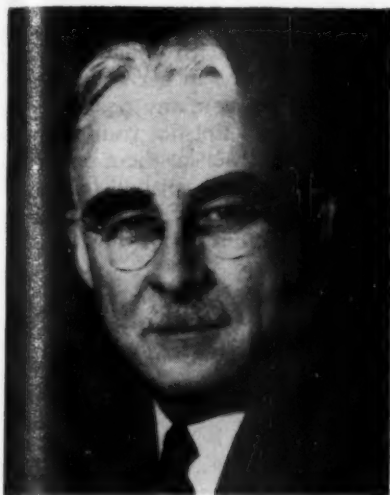
Food Cartons For Korea Needed

The world's most acutely distressed area is Korea, and Korea's greatest need is food. This is the conclusion of Arnold Vaught, associate director of Church World Service, who returned in June from an on-the-spot survey of church-supported relief activities in Asia and the Near East. Almost half of the nine million South Korean civilians are in desperate need of food, clothing, and medical care. Send to your state convention office for the folder "A B.Y.F. Invitation to Korea."

Dr. Cavert Goes To World Council

Samuel McCrea Cavert was recently elected executive secretary of the United States' Conference for the World Council of Churches, according to an announcement from the executive committee of that body. In a similar action by the executive committee of the World Council of Churches, meeting at the World Council headquarters in Geneva, Switzerland, Dr. Cavert was made executive secretary in the United States of the over-all World Council body. His office will be at the New York office of the World Council, 156 Fifth Ave., and he will have responsibility for the work carried on by the thirty-one American church bodies which are members of the World Council. He will also be a member of the world staff, which

presents 161 member church groups in forty-eight countries. Dr. Cavert will assume his new duties with the World Council in February, 1954. To succeed him as general secretary of the National Council of the Churches of Christ in the U. S. A., is Roy G. Ross, who has been associate general secretary for the past year. Dr. Cavert's retirement from the National Council



Samuel McCrea Cavert

will culminate thirty-five years of service to ecumenical Christianity. For many years he was head of the Federal Council of Churches, one of the twelve interdenominational agencies which merged to form the National Council in 1949. The American Baptist Convention became a member of the Federal Council at its inception, and likewise has been a member of both the National Council and the World Council.

A Daughter Grateful For Missionary Parents

Missionary parents in Burma received a letter from their daughter who is in the United States studying to be a nurse. They want to share her testimony with the readers of *MISSIONS*. Wrote the daughter: "I just wanted to put into words how much I love you—just in case letters should stop coming through. I cannot tell you how glad I am that you brought us up to believe in Christ. . . . I have been reading of the trouble between the Chinese Nationalistic troops and



"WRITE TO THE DIRECTOR OF ADMISSIONS"

Every month we've been suggesting that young people interested in knowing about Franklin College "write to the Director of Admissions, Franklin College, Franklin, Indiana." As far as we can remember, we've never shown you what he looks like, nor told you his name. It's about time we did!

Here is Mr. Kenneth M. Cleveland, who always has time to talk over problems, such as the fulfilling of entrance requirements about which this girl has just asked him. On his desk you can perhaps make out a map he was studying when she came in, planning a trip for the college into near-by states; there is a stack of letters waiting to be signed which will "set up" interviews on that trip; there is a roster of applicants accepted for entrance in the academic year just then about to begin; there are several catalogs, memoranda, and other papers concerning the business of the day. But all this has been pushed aside while he gives his full attention to this applicant who is making doubly sure that she has not overlooked anything in qualifying to enter Franklin College.

If somebody calls at your home, or at your school or church this year to talk about Franklin, it will probably be Mr. Cleveland. You will like him; he will be fair with you as he presents the Franklin program. If you are interested in attending college in 1954,

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the Burmese Government. . . . I Christians there and how their was thinking about the Burmese faith will be tried. . . . It seems that



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every minute counts; we must live every day to count for Christ. Mother, often I remember how you used to stress a time to read the Bible and pray in the morning, and how it didn't make sense to me. I thought sleep was much more valuable. Last night one of the seniors and I were talking about this and she said: 'It makes the difference between light and dark for me!' Some Bible verses help me when I think of you out there, and we are here, with the ocean and three long years in between: 'Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let them be afraid. . . . In the world ye shall have tribulation; but be of good cheer; I have overcome the world.'

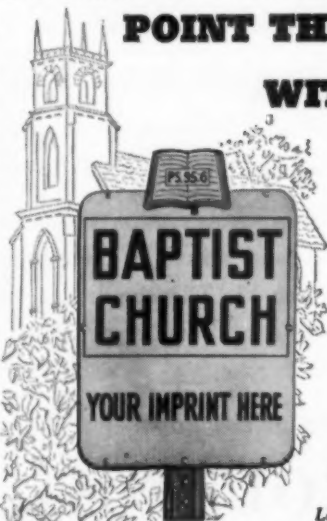
Missionaries Learn Conversational Pwo Karen

"Last summer we completed forty-six lessons in conversational Pwo Karen," write Missionaries Ray and June Beaver. "We put our lessons into practice by walking about on the compound here and trying to make a conversation with all the Pwo Karens we meet. We have also completed the reading of three chapters of the Gospel of John in Pwo Karen. Ray is pronouncing the benediction in Pwo Karen, and the people appreciate hearing it in their own tongue."

Bible Society Promotes Worldwide Bible Reading

Sponsored by a committee of distinguished citizens under the honorary chairmanship of President Dwight D. Eisenhower, the American Bible Society is again promoting Worldwide Bible Reading from Thanksgiving to Christmas. This is the tenth annual observance, the program beginning in 1944, when a marine on duty in Guadalcanal wrote to his mother in Philadelphia suggesting that she join him in reading the same passage of the Bible each day. The heart of the program is the list of thirty readings, one for every day from Thanksgiving to Christmas. The focal point of the period is Universal Bible Sunday, for many years celebrated on the second Sunday of December—this year, December 13. A packet of materials to

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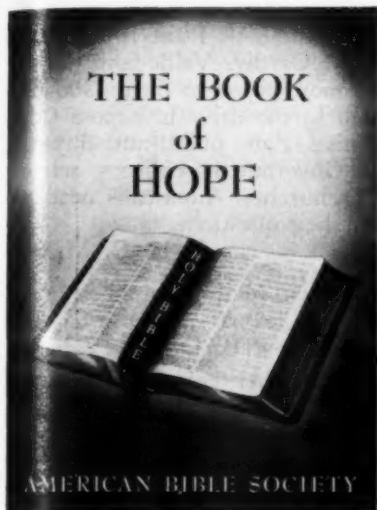
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★ THE American Baptist PUBLICATION SOCIETY

aid pastors in the celebration has been mailed to over 200,000 ministers, encouraging them to emphasize on that day the need for, and the measureless value of, regular Bible reading. The theme for the tenth anniversary year is "The Book of Hope." A poster announcing this theme has been widely distributed, not only to churches, but



to libraries, schools, and military chapels. The celebration of World-wide Bible Reading and Universal Bible Sunday has now spread to more than forty countries, and the reading lists and posters are available in various languages.

Baptist Chaplains Baptize One Thousand

Two American Baptist chaplains, in a recent twelve-month period, baptized over five hundred converts each. The two chaplains are Henry Foss and Peter Bakker. In six recent evangelistic missions by American Baptist chaplains, 561 persons in the armed services have professed conversion, and 842 have reaffirmed their Christian faith. So important is the work of the chaplaincy regarded by Central and Northern Baptist Theological Seminaries that they now offer special courses to prepare ministers for that work.

Former Thieves and Robbers Now Staunch Christians

From H. C. Long, of our Bengal-Orissa Mission, comes this modern testimony to the regenerating,

MISSIONS IS CENTRAL AT CENTRAL

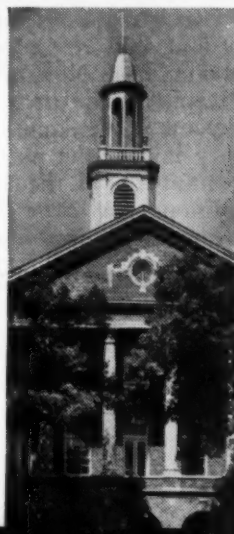
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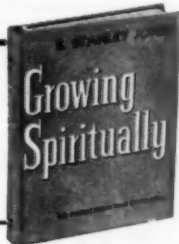
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By Paul B. Maves

YE SHALL BE COMFORTED

By William F. Rogers

MY FAITH LOOKS UP

By Russell L. Dicks

Letters . . .

TO THE EDITOR

TO THE EDITOR:

Permit me to express myself relative to your September editorials "Is Your Pastor a Communist?" and "Freedom to Read, to Think, to Teach." . . . I am 100 per cent for McCarthy, Velde and Jenner, and more power to them. God bless them in the drive to expose Communists, reds, pinks, and dupes in the Government, colleges, schools, and churches. Americans need not fear their questions.

H. G. MENGEL

Flint, Mich.

TO THE EDITOR:

In another copy of *MISSIONS*, Dr. Lippard made very severely critical remarks about Senator McCarthy, and now in the September number you have much to say in the same vein, only more so! . . . The Committee on Un-American Activities was very much criticized for their efforts, but they seldom got anywhere with the Government in the prosecution of their cases. We have a vigorous, plain-spoken chairman of this committee, and the dislike that certain groups have for him, including Communists and fellow travelers is the result of his being able to get attention and action—perhaps because of the plain talk. It is too bad to characterize the three in your paper as witch-hunters and character-assassins with little regard for truth.

MRS. GEORGE T. PURVES
Ft. Lewis, Wash.

TO THE EDITOR:

I have enjoyed reading *MISSIONS* for many years, but was appalled with "Freedom to Read, to Think, to Teach." This enters the field of personalities, politics, and propaganda. . . . It condemns a courageous American, Senator Joe McCarthy. . . . If you would confine *MISSIONS* to religion and what the church and people have accomplished in the world, instead of giving personal opinions on controversial governmental subjects, it would

be more to the point as a church magazine and a great deal better for all concerned.

MABEL WOODWELL
Tacoma, Wash.

TO THE EDITOR:

I like the new way of printing, while I admire our old editor very much. I want to thank all the staff for such a grand magazine, and hope it will always keep on improving, and yet be as frank in the printing of the truth about matters of public interest.

MRS. VERA BOOKER
Carlisle, Ind.

TO THE EDITOR:

We are enthusiastic in our appreciation of the wonderful material and the manner in which it is being presented. May God continue to bless you in your work.

THERON M. DUERFELDT
Opportunity, Wash.

TO THE EDITOR:

Congratulations on the magnificent work you are doing through MISSIONS. For many years I have been one of the large number who have rated it highly among religious publications. You are bringing it to even greater excellence. The changes in format are a great improvement and the September editorial on "When Silence Is Negation" is timely and very well written. More power to you.

FRANK JENNINGS
Lawrence, Kans.

TO THE EDITOR:

It was refreshing to read the editorial, "When Silence Is Negation," in the September issue of MISSIONS. It was refreshing to see your interest in this great and pressing problem, that of moral and spiritual values in our public schools. . . . There is another school of thought besides those you mention who feel that moral and spiritual values can best be inculcated through participation in situations where these values are expressed in activity. Teaching about religion may be slanted toward sectarian-

ism. It is not irreligion when there is a division of labor: the schools, within the framework set by Supreme Court decisions emphasizing the function of religion, and the church with its freedom for sectarian emphasis, emphasizing its theological concepts. This is not an ideal solution, but it seems the only

modus operandi for such heterogeneous people and religions as we have in America. And it seems to be the solution which conforms with our historic Baptist principle of separation of church and state.

HAROLD F. DAMON
Newark, N. J.



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As I See It

By WILLIAM B. LIPPARD

IN LONDON this past summer, Westminster Abbey was closed to all tourists. Workmen were still dismantling the tiers of seats that had been erected for the coronation of Queen Elizabeth II. Thus I was not permitted to stand again at the tomb of England's Unknown Soldier of the First World War. The tomb is beneath the floor of the Abbey nave. Across it the Queen had walked solemnly to her coronation. She was thereby publicly reminded of the vicarious sacrifice that made her crown secure.

Outside the Abbey, in Whitehall, stands the Cenotaph, a memorial shrine to all the dead of the First and Second World Wars, and now of Korea and Malaya. Each year on Armistice Day, with customary pomp and military ceremony, England's sovereign places a wreath at this shrine in the presence of many thousands of reverent spectators, hushed by the traditional two minutes of silence. Last year, just as Queen Elizabeth placed the wreath, a man cried out, "Heil Hitler!" He was promptly arrested and charged with disorderly conduct.

That incident recalled a more serious disruption of the ceremony in 1937, less than two years before the outbreak of the Second World War. A man had forced his way through the crowd until he reached King George VI, just as the King was laying the wreath at the Cenotaph. Expressing his own Armistice Day disillusionment, the man shouted, "Stop this hypocrisy! You are deliberately preparing for another world war." Six policemen promptly knocked him senseless and carried him off to jail. The newspapers said he was a madman. Recalling the terrible years since then, we can see now that for one im-

mortal moment he was the sanest man in the crowd. The world that locked him up was mad.

This month's Armistice Day should again remind us that only the church of Christ, as custodian of the healing and reconciling evangel of the Prince of Peace, has the cure for the war madness of our time.

November 19 marks the ninetieth anniversary of Abraham Lincoln's Gettysburg Address, on November 19, 1863, at the dedication of that historic battlefield. He was woefully wrong when he said, "The world will little note, nor long remember, what we say here." It has noted and it has remembered. However, much more needed today than recollection of his words is the implementing of that recollection into effective realization of Lincoln's emphasis on "a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." His urgent plea that "this nation, under God, shall have a new birth of freedom," must be vigorously heeded in these fearful days. Liberty is imperiled all over the world. Even in these United States the civil liberties guaranteed in the Constitution are being jeopardized by those who undermine the very freedom which they claim they seek to safeguard.

For the current academic year 1953-1954, the United States Armed Forces Institute, which arranged for war veterans to complete the education that was disrupted by service in Korea, offered the usual contracts to forty-six Amer-

ican colleges. It included a new clause: "The college will not employ or retain for the performance of service under this contract such persons as are disapproved by the U.S. Government." (Italics mine.) Promptly sixteen of the forty-six colleges rejected the contract. They feared that this clause might lead to Federal control of education, to a denial of their right to appoint their faculties, and to an undermining of academic freedom. It is to be hoped that thirty colleges which accepted the new contract with this unprecedented clause will not wake up some lovely campus morning to discover that the camel's nose is in the tent.

Congress is in recess. Most Congressmen are back home explaining how they voted, and why. During this home interval a poll, to ascertain the views of the constituencies of fifteen congressmen from Ohio, submitted twenty-two questions ranging from military aid to Europe to outlawing the Communist Party. Each question brought more than 20,000 replies. Nearly 15,000 voters favored repudiating President Roosevelt's Yalta and Teheran agreements with Russia, and President Truman's Potsdam agreement. Only 12,000 out of 20,000 favored Senator McCarthy's methods—not as large a majority as is generally alleged. More than 15,000 favored statehood for Hawaii and Alaska, which the Senate persistently refuses.

Is senatorial jealousy involved here, an unwillingness to enlarge the most restricted club in the world? Or do race and color determine the issues? Hawaii has a large Oriental population.

One question in this poll merits serious Christian concern. On peacetime military conscription, often propagandized as universal training, 14,163 people favored it, only 5,454 opposed it, and 1,767 were undecided. At its September convention in St. Louis, the American Legion again urged this militarization of American life.

It becomes apparent that the churches must once again register with Congress their determined disapproval of peacetime military conscription.

November, 1953

EDITORIALS

DOCUMENTARY EVIDENCE of the widespread religious illiteracy of this generation appeared in *Time* for September 14. In reporting a statement by Secretary of State John Foster Dulles regarding the United States Government's attitude toward the dispute over Trieste—to the effect that our Government does not regard its 1948 statement on Trieste as being like the laws of the Medes and the Persians, which change not—*Time* felt it necessary to clarify this allusion by adding in a footnote the full text of Daniel 6:15. Now, if Dulles had alluded to sailing between Scylla and Charybdis, cleaning the Augean stables, allowing the camel's nose to enter the door, or crying "Wolf! Wolf!" it is highly improbable that *Time's* editors would have considered a footnote necessary. But, ignorant as most people are of the most common allusions to the Bible, the footnote appeared, and it stands as a lasting monument to the religious illiteracy of our day.

Is There a Cure For McCarthyism?

A RECENT ISSUE of *The Friend*, Quaker biweekly, states succinctly that there is a cure for McCarthyism. It is trust—"trust in the people whose good reputations we know of rather than in rumors and insinuations spread by employees or members of Congressional committees or sensation-seeking publications." Ably *The Friend* argues in behalf of trusting people without demanding that they prove to have been always right, and of rejecting the McCarthy tactics, which spread the disease of mistrust by "insinuating or showing that a person held, eight or eighteen years ago, in the light of information then available, views that now seem less acceptable." Thus McCarthyism "works unjustifiable and irreparable harm on good people caught in the patients' typical reaction to the disease.

Bishop Oxnam can get the truth of his case attended to; many lesser victims cannot; they are ruined without hope of redress." So the remedy is confidence in the integrity of the American citizen, the same confidence that the Constitution places in him—that he is innocent until he is proved to be guilty, not the other way round.

Protestant-Catholic Issue In McCarthy Controversy

IN ITS ISSUE OF July 24, *Commonweal*, liberal Roman Catholic weekly, outspoken in its opposition to Senator Joseph R. McCarthy and all the wild machinations of McCarthyism, lamented that the spirit of sectarianism had been allowed to dominate so many discussions of the issues involved. "It would be a tragic thing," says *Commonweal*, "to make a sectarian issue of something that should stay political." Again: "... the discussion of Matthews, McCarthy and Company should not be allowed to degenerate into a Protestant-Catholic argument." With that sentiment no doubt most Protestants will readily agree. Congressional investigations should be ("stay" is the wrong word) political rather than sectarian. The controversy stirred up by Matthews, McCarthy and Company should not be allowed to foment ("degenerate into" is hardly the right expression here) a Protestant-Catholic argument. But it is only fair to ask who raised the sectarian issue in the first place. Obviously the Protestants did not raise it. It came directly from Matthews, McCarthy and Company. J. B. Matthews' infamous *American Mercury* article singled out the Protestant clergy as being Communist party members, fellow travelers, espionage agents, party-line adherents, and unwitting dupes—seven thousand of them, according to Matthews. What about Roman Catholic priests? Are there no Communists among them? Why

does not McCarthy turn his big guns on them as well as on the Protestants? So we would remind *Commonweal* that Protestants did not raise the religious issue at all. It was an integral part of the entire sorry spectacle that McCarthyism brought to the American scene. Moreover, it is time that someone pointed out the use that Roman Catholics are making of the communist smoke screen to advance their own interests. Their widely heralded opposition to communism is designed to make it appear that they are leading the fight for a free world—that there could not possibly be communists among them. If the issue were fascism, would they be so vociferous? Would they from the housetops shout their opposition to Franco's Spain or Mussolini's Italy? Are they the foes of totalitarianism in general as they profess to be of communism in particular? Any student of history or of current affairs knows the answers. And some of us will stop also to reflect that riding the band wagon of any popular cause is an easy, comfortable experience.

Are Resolutions More Than Scraps of Paper?

RESOLUTIONS passed by religious bodies have come in for a sizable amount of criticism in recent years: that they are the products of a small minority of a given assembly or convention; that nobody takes them seriously; and that for all the good they accomplish they are hardly more than scraps of paper. However much or little these criticisms are justified, they are criticisms, and it is up to resolutions committees and other interested persons to do something about them. Already at this worthy task is the Council on Christian Social Progress of the American Baptist Convention. In a carefully prepared leaflet, the council explains why we adopt resolutions, tells whose they are, and suggests ways of using them. Although adhering strictly to the historic Baptist principle that no Baptist group can speak for all Baptists, or any other Baptist group, or any individual Baptist, the council nevertheless points out that resolutions may become invaluable guides both to individuals and groups who wish to use them for study and action. For example, a Denver resolution on the McCarran-Walter immigration law is very timely right now. It gives the green light

to any Baptist church that wishes to study the law, write letters to members of Congress, pass supplemental resolutions of its own, and otherwise encourage public interest in the revision of this law. Up to ten copies of the Denver resolutions will be sent free to any church requesting them, as long as the supply lasts. Single copies of the leaflet on study and action will be sent free upon request. Quantity orders will be billed at \$1 a hundred. Address: Council on Christian Social Progress, American Baptist Convention, 152 Madison Ave., New York 16, N. Y.

Church Membership Reaches All-Time High

CHURCH MEMBERSHIP in the United States, excluding Territories, has reached an all-time high of 92,277,129, or 59 per cent of the total population, according to the 1953 *Yearbook of American Churches*, recently published by the National Council of the Churches of Christ in the U. S. A. The gain over 1952 was an unprecedented 3,604,124, or 4.1 per cent. It was two and a half times the gain in population, and twice as high as gains recorded for any previous year. Worthy of note is the upward trend for the past fifty years. In 1900, 36 per cent of the United States population belonged to a church; in 1910 and 1920, 43 per cent; in 1930, 47 per cent; in 1940, 49 per cent; in 1950, 57 per cent; and now, in 1952, 59 per cent. In accounting for last year's gains, Benson Y. Landis, editor of the *Yearbook*, cited the greatly increased birthrate of the 1940's, the widespread evangelistic efforts of churches, and the felt need for guidance in times of international tension and upheaval. In addition, nine religious bodies reporting for the first time added 335,528 members missing from previous lists. Protestants reported a gain of 3.9 per cent; Roman Catholics, 3.5 per cent. Protestants now number 54,220,963, or 34.7 per cent of the population; Roman Catholics, 30,253,427, or 19.3 per cent of the population. The third largest religious group are the Jewish congregations, which reported 5,000,000, unchanged from the previous year. Of Protestants in eighteen groups, which reported 1,000,000 members or more, the Methodist Church stands first, with 9,180,428; the Southern Baptist Convention is second, with

7,634,493; and the American Baptist Convention holds tenth place, with 1,550,653. Is it necessary to urge upon American Baptists the need for church extension?

Not Enough Room For Our Children

JUST BEFORE the opening of the nation's public elementary and secondary schools this fall, with an anticipated enrolment of 30,000,000, a news release from Washington indicated that there would be a shortage of about 345,000 classrooms. "Three classrooms out of every five will be overcrowded," said Lee M. Thurston, commissioner of education of the Department of Health, Education and Welfare. Mr. Thurston noted also that there would be a shortage of about 72,000 elementary-school teachers, which could be overcome only by more crowding. Apparently, many Americans who might have been teachers have followed the lead of a high-school teacher in New Jersey, who notified his school board that he was quitting his job, which paid \$85 a week, and was taking a job driving a brewery truck for \$137.50 a week. On an annual basis, the truck job would pay \$7,150; the teaching job, \$4,420. Yet, as *The New York Times* points out, this teacher was doing fairly well as teachers' salaries go. In the 1952-1953 school year, the average salary of all public-school instructional personnel was only \$3,530. Or is it possible that the shortage in teachers can be attributed, at least in part, to the fear of Congressional investigating committees that are trying to tell teachers what they should think and what they should teach? Or could it be that we just do not have enough room in our economy for our children, inasmuch as sending their older brothers and sisters off to the wars costs so much money?

Easier Liquor On Army Posts

ANNOUNCEMENT that the Army was widening the sales of alcoholic beverages on its posts was for many citizens of this nation disconcerting news. And additional news that the Air Force soon would do likewise was even more disconcerting, in view of the hazards of the air. Moreover, the explanation that the new regulations would follow those now in effect in the Navy and the Marine Corps did

not in any sense lessen the shock. Not even two wrongs make a right, much less four. Under the new plan, officers and noncommissioned officers can purchase drinks and bottles in open messes, rather than being restricted to privately owned bottles kept in individual lockers. The argument given for thus making liquor easily available to Army personnel—that it is easier to control its use on the base than it is in taverns and night clubs outside—is unconvincing. Operators of these nefarious institutions are not likely to lose any sleep over the possibility of fewer sales to service men. And what harm the new regulations will do to our young men is frightful to contemplate.

Emergency Refugee Law Is Extremely Complex

RATHER than going all the way with President Eisenhower in his conviction that the McCarran-Walter immigration law "must be rewritten," the Eighty-third Congress passed, last August, an emergency refugee bill to admit 214,000 refugees to this country in the next three years. But the extremely complex nature of this bill, and the many restrictions that were thrown around it as Congress was about to adjourn, make it far less effective than its sponsors had hoped it would be. First came the announcement that it would require at least three months for the State Department to establish the procedures to put it into operation. And on top of that major hurdle must be placed structural barriers which Senator McCarran succeeded in erecting at the last minute. (1) No "blanket assurances" are permitted, as they were under the Displaced Persons Act, which allowed voluntary agencies to submit assurances for one thousand persons, or an employer to give assurance for all to whom he could furnish jobs and housing. (2) Individual assurances now are required. Note the following: "Each assurance shall be a personal obligation of the individual citizen or citizens giving or submitting such assurance." (3) No person shall receive a visa "unless complete information shall be available regarding the history of such person covering a period of at least two years immediately preceding his application for a visa." Imagine that! The relief committee of the Baptist World Alliance is now wrestling with these many problems, in the hope that it

may be able to help many Baptists and other Protestants who need assistance. At the moment, it appears that only a fraction of the 214,000 refugees will be admitted to these

shores— *if, if, if!* For further information, write to: Baptist World Alliance Relief Committee, 1628 Sixteenth Street, N.W., Washington 9, D. C.

A World in Revolution

BERNARD M. BARUCH, America's elder statesman, said in a *New York Herald-Tribune* interview in August, 1951: "The masses everywhere are on the trek and cannot be stopped, . . . The democracies must turn their backs on the era when the masses were exploited and downtrodden. It must be our crusade to get the masses on our side everywhere in the world."

That statement is unmistakably, unassailably true, and its accuracy is even more apparent today than it was two years ago. "The masses everywhere are on the trek and cannot be stopped." Indeed they are, and indeed they cannot be stopped. We are living in a world of revolution. Revolution, of course, may be slow and peaceful, as well as sudden and violent, but the speed with which the one can become the other is enough to give us pause in these troubled days.

■

In Asia there are millions of homeless, hopeless, heartless people, often hungry and desperate, who are the victims of interminable political conflicts, endless wars, and age-long neglect.

Before the Second World War, Hong Kong had a population of less than a million. Today its housing facilities and streets are bulging with two and a half million. Clinging to the steep, cliff-like hills around the city are thousands of miserable shacks, made of every conceivable kind of cast-off building material. These are the homes of three hundred thousand squatters, mostly refugees from Communist China. What these people could tell us about revolution in that unhappy land would doubtless require many volumes to record.

In Calcutta, whose population jumped from two and a half million to an estimated five million in five years, after the independence of Pakistan, in 1947, the plight of hundreds of thousands of homeless people is almost as incredible as it is indescribable.

These people are living on the streets, in the parks, in the railway stations, on the railway platforms—anywhere they can find a few square feet of space not occupied by someone else. Take a bus to Dum Dum Airport in the early morning, and see thousands of them still asleep on the bare ground and on the hard pavements. Wrapped in their white *dhotis*, motionless and still, to sympathetic Western eyes they look for all the world like the victims of some mighty scourge.

In South India, where famine has stalked relentlessly in recent years, gaunt, wistful, ghostlike figures trudge the dusty roads and walk the hot pavements in aimless procession. More wells and better methods of conserving the precious rainfall would make a world of difference in their manner of life, but to the listless people these are far, far away.

■

In the Middle East and Africa, revolution, long smouldering, has burst into flame.

Just a few weeks ago a tragic drama was staged on the streets of Teheran, and the Iranian Government changed hands twice in quick succession. In an abortive attempt to overthrow the aged, ailing Premier Mohammed Mossadegh, Shah Mohammed Riza Pahlavi was forced to flee for his life. Then Mossadegh and his mobs marched through the streets in apparent triumph, yanking statues from their pedestals and otherwise putting on a big show. But not for long, because the army soon took over. After a pitched battle in the streets, with a loss of three hundred lives, royalist forces overthrew Mossadegh and restored the monarchy to power.

Still more recently, the French protectorate of Morocco, which together with Tunisia is seeking independence from French rule, suddenly burst into flame. With a strong arm of imperialism, the French deposed Sultan Sidi Mohammed ben Youssef, and exiled him to Corsica, for no other reason than that he had

championed the cause of national independence. To borrow a figure of speech from *The New York Times*, France thus built a dike to hold back the rising tide of nationalism, as she has been doing in all her colonies. But that tide will not be so easily stayed; the day of reckoning will surely come.

While we are thinking about the continent of Africa, we could look into the revolutions that are now taking place in Egypt, in Kenya, in the Union of South Africa, and elsewhere. Volumes could be written here, but for the purpose of this editorial we must be satisfied with a single comment. One thing is common to all these lands—the abject poverty of the masses.

■

Turning now to Western Europe, let us take a brief look at France, whose colonial policies are causing as many headaches at home as they are throughout her empire. Weakened by the war in Indo-China, paralyzed by governmental impotence, torn by internal strife, perilously close to political and economic chaos, France today is in the midst of change which overnight could easily burst into violent revolution. Nearly a third of all French voters vote communist. In eight years, not fewer than eighteen governments have come to power, only to fall in short order. Under these circumstances anything could happen in France at any time.

Change is at work in Italy also, changes which may have deeper significance for the Western democracies than as yet are apparent. And what may spring from divided Germany and the satellite countries is anybody's guess in these uncertain times.

■

Here, then, hastily and inadequately sketched, are some of many examples of world revolution in our day. Let us now turn briefly to the causes back of it all. On whom or on what shall we place the blame?

A quick answer, but one that is almost totally wrong, would be to say that the Communists are to blame. In some areas, undoubtedly they are, but by and large they are not. Revolution is older and more universal than communism, and it would continue if communism were stopped in its tracks tomorrow.

Rather than saying in every instance that communism is responsible for starting revolution, it is far more accurate to say that communism breeds and fattens on revolution—rather, on the conditions that cause revolution: poverty, disease, hunger, exploitation in all its ugly forms. Taking advantage of these very conditions, Communists manipulate revolution, twist it to their own evil ends. They make rash but high-sounding promises to the masses, and the masses accept them. Having nothing to lose, so far as they can see at the time, what else is there for the masses to do?

So the causes of revolution are deeper, much deeper, than communist agitation. Go down far enough and you will find that they are one with the poverty and the hunger of the dispossessed and downtrodden masses of humanity. These causes come to full view in the rising tide of anti-Western nationalism, the desire for self-government and self-determination, that is fast breaking through the hastily erected dikes of colonialism and imperialism in Southeast Asia, the Middle East, and Africa.

■

Mr. Baruch was right: "The masses everywhere are on the trek and cannot be stopped." At one point, however, his statement perhaps would be better if it were phrased somewhat differently. "The democracies," he said, "must turn their backs on the era when the masses were exploited and downtrodden. It must be our crusade to get the masses on our side everywhere in the world." What should have been said, though no doubt it was implied, is this: *We must get on the side of the masses everywhere in the world.* We, the democracies, must do just that.

So we have only to mention the importance—indeed, the urgency—of technical assistance and financial aid, with no strings attached, to the underdeveloped areas of the world. We have only to mention the importance—indeed, the urgency—of our missionary program of preaching, teaching, and healing in our day. The closer that missionary program gets to the people—to their elemental physical, intellectual, and spiritual needs—the more effective it will be in turning revolution from violence to peace and fullness of life for all the people in all the world.

As Go the States

*An appraisal of the work of the state convention
in the total world mission of American Baptists*

By GLENN H. ASQUITH

OCCASIONALLY Maine falls from its high place in the time-honored adage, "As goes Maine, so goes the nation," but never do the states of the American Baptist Convention fail to live up to what we might word in this way: "As go the states, so goes the convention." The truth of this is evident, inasmuch as the states *are* the convention, comprised as they are of the state conventions, the city societies, the hundreds of associations, the thousands of churches, and the hundreds of thousands of Baptist people. In this article we shall concern ourselves with the work of the state conventions, which is representative of all the work done within the state areas. Let us see, then, how the states go.

MAINSRING OF PURPOSE

In the first place, the states go in accordance with the mighty push of the mainspring of purpose within the organization of each convention, a mainspring which was sturdily constructed and tightly wound by the pioneer Baptist families in each area. That purpose was, in brief, to provide a mechanism to promote the missionary enterprise born within the hearts of our forefathers and made possible by their sacrifices. These men and women and young people of an earlier day found themselves in need of fellowship with

others of like faith and order, and brought into being tiny churches scattered across the face of the land. Not long after churches began to increase, groups of them came together for fellowship and formed our district associations. By and by, neighboring associations joined together to promote missionary work on their frontiers.

This method of evangelization was sufficient when the country was in its infancy, but, as the sweep of civilization soon made possible a united outreach, concerned Baptist people began to feel that their destiny in proclaiming the gospel was not limited to a community or to a state, but took in the wide, wide world. It was natural, therefore, that the associations, joining each to each, should soon find themselves in fellowship throughout an entire state, and the necessity arose for a general agent and other officers to bring an orderly system out of the many diverse efforts and projects. Thus came into being, one after another, the state conventions which we have today.

The thirst for fellowship among Baptists, however, did not end with the formation of state conventions. The conventions themselves began to have alliances, one with another, and also with the various national societies. In 1908, the Northern Baptist Con-



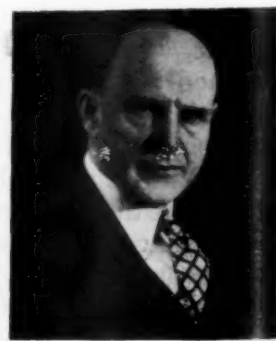
Carlton W. Saywell
Arizona



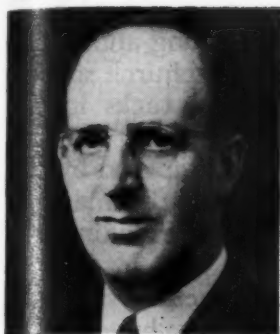
Frank M. Kepner
S. Calif.



George M. MacDonald
Colorado



W. S. Terrell
Connecticut



Officers, Council of State Secretaries. Left to right: President Russell S. Orr, Illinois; Secretary Reuben A. Olson, Northern California and Nevada

vention came into being to do the same for all the missionary work in the Northern states that the state conventions had been organized to do for the associations. Thus it has developed that the state conventions have intimate relationships in the larger work with the various societies, which now function under one general head called the American Baptist Convention.

All this development has come about because of the drive of the original mainspring. If we wish to use the figure of a watch, we may think of the various groups as wheels and cogs, all being moved by that spring, and all enclosed in one large case, which is the American Baptist Convention. And just as a watch is wound, so do succeeding generations of Baptists furnish the motivation for the work by their giving through the churches. Through the years, not one suggestion is made to install a new mainspring of purpose; for all are agreed that there is but one original purpose: to forward missionary endeavors according to the light given to the people called Baptists.

After much trial, with a minimum of error, the work of the state conventions soon resolved itself into three departments. The first was doing home-mission work within the state; the second was serving as a unit of promotion for foreign-mission work; and the third was providing a working fellowship with national organizations. So much is contained in each of these three activities that they are worth being scrutinized separately.

The home-mission work has changed beyond imagination since early in the nineteenth century, when John Mason Peck was selected as general agent for the New York State Baptist Missionary Convention and found it possible to keep the records in a small day book or in his hat, and when that convention raised \$20 to send a missionary to Syracuse.

Now the home-mission work in each state is so tremendous that no state is able of itself to carry on the entire program. For that reason the states have cooperated with The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society in supporting joint appointees, and in exchanging loans and other considerations for temporary or permanent use within the areas, and in utilizing the expert counsel and guidance of men and women who belong to the national societies. The focus of home-mission work is the individual church, and the state convention is a service organization for the church. The convention helps to secure adequate pastoral leadership, assists in financing new buildings and additions to old buildings, aids in the setting up of adequate programs, and furnishes speakers on missionary and other topics.

In most state conventions there are depart-



G. A. Gabelman
Del., Pa.



M. Chandler Stith
D. C.



Dwight S. Dodson
Idaho, Mont., Utah



J. M. Horton
Indiana

ments of evangelism, town and country work, Christian education, children's work, and, frequently, rural missions, with part or full-time directors for each department. These departments are dependent upon the national societies for the larger programs, and for conferences and training periods for leadership. Indian work, migrant work, and Christian friendliness also receive a share of the mission money available for home-mission labor within the state.

As to being a unit of promotion for foreign missions, we find that by cooperation with the national Council on Missionary Cooperation, agents are made available to the state convention to present the challenge and plea of our missionary enterprise in many nations. After the delegates assembled in a national convention accept a budget, the total sum is broken down into state allotments, and the state conventions in turn break down the state allotment into church shares, in order that each congregation may know what its responsibility is.

After a long period of hit-or-miss designations, the members of the American Baptist Convention agreed that a unified budget was the answer to the problem. Therefore, the contribution of every Baptist to the Unified Budget, through the channel of his church, is a real part of our total missionary effort. From the angle of organization and promotion, our entire world mission is largely dependent upon the success or failure of the state conventions.

So the state convention has become a working fellowship aligned with the national organizations in both home- and foreign-mission work. It has become a working fellowship also

in social progress, in the keeping of our historical records, and in the publishing and distribution of Baptist literature for church schools and for general reading. The racks in the offices of the state conventions hold the very latest leaflets and pamphlets prepared by our national organizations. Much of this material is for free distribution, and the remainder is sold at cost.

Thus we have taken a brief look at the motivating principle which we have called the mainspring, we have learned how and why it was necessary to join wheel to wheel for effective service, and we have observed the necessity for the cover to keep all the working mechanism in proper relationship and good order. Now we turn to the far more interesting survey of what happens when the states go to work, after having been set in motion by the Baptist constituency.

CONVENTIONS AT WORK

Arizona is an exciting example of a state convention in operation. After a depressing period of internal strife, when it appeared that almost all of the Baptist work in Arizona would be detached from the American Baptist Convention, there still were people who held to the old mainspring of purpose. They felt that the several activities which had been built up through the generations were not only sound, but the only possible answer to the world needs as seen by Baptists. Soon the local organization was rebuilt, and the state convention of Arizona is now taking a large share in the total program.

This development has been all the more necessary because, percentagewise, Arizona is the fastest-growing state in the nation. Not



Paul Smith
Iowa



Wm. F. Keucher
Kansas



Elmer N. Bentley
Maine



Isaac Higginbotham
Massachusetts

fewer than one hundred and fifty new homes are started every day of the year, and into these homes come many American Baptists from other parts of the nation. Noteworthy among the things going on in Arizona is the building of an assembly at the foot of romantic Tonto Rim. This place of gathering will provide for leadership and training in the total program of our world mission. Also, the Indian and Mexican work is receiving large attention. The Indian Tribal Council has released a plot of land upon which a new church and parsonage will be built for the Poston Indian Mission.

In Northern California, the convention has an extension program under way which involves the starting of ten new churches in the regular course of affairs. No sooner is one completed than there is the necessity for another—which means that the state staff must consider that ten new churches are under way at any given period.

Into these churches flood a great variety of people, because of the drawing power of the California climate and opportunities. Many are from the South, and there is the difficulty of building them into the life of American Baptist churches, where some things are found to be different. Bi-lingual churches serving Russian, Japanese, Chinese, Indian, and Mexican people are always on the agenda and in the budget of the convention. One association in Northern California is all Negro. In 1952 it took on the responsibility for entertaining the annual convention.

Out where acres are plentiful and Baptists are few, Idaho, Montana, and Utah have combined the work of their conventions under the leadership of one executive secretary. So

huge is the territory that every Baptist could be allotted 23.6 square miles, and would have to speak to 141 other people before he came upon another of like faith. Mormonism is a large issue in Utah and Idaho. Not much can be done to win the adherents of this faith over to the Baptist belief, but much can be done to maintain a public witness by the lives and service of Baptists. The area remains much like a raw mission territory.

Illinois, specializing in student work, has employed a state student secretary in cooperation with the Bloomington Normal Student Foundation Board. This is one of the many works being carried on in the new headquarters building, which was erected as a beautiful example of what the Baptist work is when done in the spirit of unity and efficiency. The state convention area is now divided into four sections, with a field man in each to serve about seventy churches. This plan provides constant guidance and leadership for the many parishes in this thriving state.

URGE FOR IMPROVEMENT

The urge for improvement has been sweeping across Iowa, and now 65 per cent of the church buildings either are new or were recently remodeled. An upsurge of lay activity has brought about much volunteer labor, and so the cost of renovation and construction has been greatly reduced. The very fact that all of this building has been necessary indicates that the work is growing and that the needs for the Baptist witness are greater than ever before in the history of the state.

Kansas has set the pace with a statewide tithing advance, which to date has achieved



Ralph T. Andem
Michigan



Joseph I. Chapman
Minnesota



Arthur M. Clarke
Nebraska



C. Raymond Chappell
New Hampshire

a 12 per cent increase in missionary giving. Following this, a statewide evangelism crusade produced twelve hundred public decisions for Christ. Kansas is striving through a practical program to maintain a high level of spiritual dedication.

It is not surprising to learn that in Maine the state convention owns a farm, which was at the first used for a number of displaced persons. As this need diminishes, the farm will meet any other demands and will be a continuing investment. Maine also is one of the first in the minimum-salary plan, which is an attempt to solve the problem of inequities in the income of many pastors. In the smaller churches a man of equal ability and equal family responsibility frequently has half the remuneration of the men in the larger centers. Together with a number of other state conventions, Maine has pioneered in guaranteeing minimum salaries to Baptist pastors within the convention.

MISSIONARY EMPHASIS

Massachusetts is an old state and it is to be expected that that convention could trace its history farther into the past than any other. Indeed, when the Baptist Missionary Society in Massachusetts was born, it became the first Baptist missionary society in the Western Hemisphere, and the only organized Baptist work larger than the churches, with the exception of the Philadelphia and Warren associations in Pennsylvania. From this beginning the work has steadily increased.

The chief emphasis, however, through all the years has been the same, which is the broadening of the Christian horizon and the constant support of missionaries in many parts

of the world. In addition to this ministry the Massachusetts convention has had the happy privilege of training many who have gone into the larger work, including Frank W. Padel-ford, Miles W. Smith, Benjamin P. Browne, Elmer C. Adams, Dorothy O. Bucklin, Albert W. Sheckells, and O. A. Pendleton. From the Bay State come tried plans and excellent suggestions for people in other areas.

Minnesota has undertaken two noteworthy projects during the past year, one of which is the appointment of a Baptist chaplain in the great Mayo Clinic, with its vast network of associated hospitals. The chaplain will have an opportunity to serve six thousand Baptists each year. The second new activity is the opening of a Christian friendliness work in the Twin Harbors-Beaver Bay area, where there is a large settlement of Finnish people.

In Nebraska, a state of warm friendship, the Baptists can make the boast that there is very little theological controversy. One difficulty which the state convention is facing up to, is the matter of a shrinking population, particularly in the rural areas. There is an inadequate supply of pastors, which makes it all the more necessary that the state convention carry on its ministry of help to the churches.

As might be expected, New Hampshire is keenly aware of the value of the camping program. Great emphasis is being placed on this part of the convention work, and a large camp has been developed in Tuftonboro. This spot serves as the gathering place for missionary conferences and family get-togethers, as well as for the routine camping programs. Great stress is put on bringing returned missionaries to as many sessions as possible.

Of all the states which entered into the



Harold F. Stoddard
New Jersey



Glenn H. Asquith
New York



Roy W. Hodges
North Dakota



Paul Judson Morris
Ohio

sector plan, perhaps New Jersey has received the most help, not only in financial returns, but in impetus for the expansion of lay cooperation, particularly in work which calls for visitation. The convention is emphasizing visitation evangelism, using much the same methods as are used in the sector plan. All of this has been a great help toward the development of a state conference center, where people go for training periods as well as for camping programs. New Jersey feels that this conference center is a real extension of the churches during the summer months.

In New York, the state convention operates now from its own headquarters building in Syracuse, where three floors and a basement are in daily use by the various departments. Including the office personnel, twenty-one people share in the staff activities. The camping program has been expanded by the purchase of a 180-acre plot in the western half of the state to supplement the overcrowded site on Otsego Lake. The emphasis is constantly being scrutinized to make sure that it continues to be one of expanding service to the churches. The state convention makes an almost unique contribution to the other states and to the American Baptist Convention as a whole, in the production and distribution of hundreds of leaflets on evangelism and stewardship.

WORK OF LAYMEN

Pennsylvania, like several other Eastern states, has witnessed a tremendous revival in the work of laymen, which reaches into all departments of its work. While going forward actively in twenty church-extension opportunities, the state convention has been able to

reach its missionary goal and becomes one of the very few states to turn in such a record. The sizable amount of \$650,000 from its area has done much to guarantee the maintenance and increase of Baptist missionary work around the world during the coming year.

In South Dakota, the convention is active in evangelism, teaching, counseling, preaching, financial aid, church extension, and a hundred other ministries to the churches. Treasured in the records is the account of the presentation of a communion service to the First Baptist Church of Sioux Falls by the First Baptist Church of New Haven, in 1871. The present secretary of South Dakota, Otto Nallinger, was born in New Haven. It is an arresting coincidence that one of our older state conventions, Connecticut, has contributed to the success of the largest church in this Western state, and has also supplied it with an executive. The fellowship of American Baptists is as broad as the American Baptist Convention, and as wide as the world.

In the rock-ribbed state of Vermont the conscientiousness of the people has not varied throughout the generations, as was evidenced recently by the laying of the cornerstone of the new church in Windsor. This building had been nearly complete for several years, but the people pledged themselves not to dedicate it to the Lord until it was paid for. In Vermont, the associations are still the large factor in Baptist work, and their meetings are eagerly anticipated throughout the year.

NEED FOR CHURCH EXTENSION

The Washington convention is greatly challenged and over-burdened by the work in its area. The percentage of church member-



Elmer C. Adams
Oregon



Chris E. Lawson
Rhode Island



Otto Nallinger
South Dakota



Homer C. Bryant
Vermont

ship in Washington is the lowest of any state, with only 21.5 per cent of the people belonging to any religious body. Accordingly, church extension is the large emphasis, and two new churches have been organized each year for the past twelve years. The state convention helped provide the large Negro population with fifteen new churches during the same twelve-year period. Opportunities are said to be practically unlimited, and workers and funds can be utilized just as fast as they become available.

West Virginia is setting the pace by adding two staff members in positions which are not common in other parts of the American Baptist Convention. One is a director of Negro work, who is busily engaged in merging the common interests of all Baptists. The other is a director of in-service training, whose work is rapidly raising the educational level of the pastors. West Virginia is confronted by shifting populations and the uncertainty of employment in the mining industry. This state has the greatest number of churches registered on its rolls, although many of them are quite small.

If we should travel to Wisconsin we would find that Wayland Academy, a Baptist school related to the American Baptist Convention, is continuing after one hundred years to make a fine contribution to the total work. Wisconsin is finding also the necessity for a state-mission department, to work not only among the organized Baptist communities, but among Mexicans, Puerto Ricans, and other Spanish-speaking peoples. Nearly every church within this area has been helped at one time or another by missionary funds administered through the state convention.

Alphabetically last, but not the least in pioneering for Christ, is Wyoming. After a constant struggle to care for the needs in the Hulett field in northeastern Wyoming, the state convention, in cooperation with The American Baptist Home Mission Society, has seen a sudden change for the better, and within a short time a complete church building will serve the many eager prospects in that area. Wyoming has always been noted for its spirit of facing the future, and that continues to be the attitude of its Baptist people.

WHERE LANGUAGE FAILS

The foregoing instances, which do not cover all the state conventions by any means, suggest some idea of what is being done in those segments of the total work of the American Baptist Convention. The great disadvantage of trying to assess what is accomplished by means of statistics and reports, is that the pulsing human element is shut out from the confines of paper and ink. The thousands of reborn souls, and the potential leadership developed, cannot be properly listed.

How go the states? Once again let us remind ourselves that they go, as always they have gone, by the push of that great mainspring of purpose: the missionary zeal of individual Baptist people gathered in Baptist churches. How go the states? They go as strongly and as far as the windings will permit—the windings by the sacrificial giving of these same Baptists for the advancement of our Baptist world mission.

EDITOR'S NOTE: Regretfully we announce that after this article was in type, word came of the death of C. Raymond Chappell, of New Hampshire.



H. L. Caldwell
Washington



Hugh D. Pickett
West Virginia



Ezra G. Roth
Wisconsin



J. A. Nordstrom
Wyoming

Flying Up to Maesariang

Living there are many of the unnumbered thousands of Karens in Thailand, who now offer a golden missionary opportunity

By ELMER A. FRIDELL

THEY HAD TOLD US that we could walk for seven days or ride elephants for five. When, however, we learned that in the dry season a one-motor plane could take us in three hours, we quickly voted to do our mountain climbing in the modern manner!

Arriving safely in Maesariang (pronounced Messer-ang'), we seemed completely cut off from the world of the twentieth century. We had flown over mist-shrouded mountains. We had counted the smoke of scores of tiny Karen villages. In Maesariang everyone was friendly. Winsome, naked tots smiled from the backs of older brothers or sisters. Thatched bamboo cottages on stilts were set amidst banana trees and under tall coconut palms. This was Thailand, and yet how different from Bangkok, the fascinating, modern capital city with its population of one million people!

"Our first service begins at six in the morning," said my host, Saw Mah Tah, as we gathered for devotions on Saturday night. To me a six o'clock morning service seemed rather early as a regular Lord's Day exercise! I was to discover that each Sunday schedule in the little bamboo Karen church was as follows: Six o'clock, general assembly for prayer and praise; ten o'clock, a meeting for women; twelve noon, a well-ordered worship service; four o'clock, the meeting of the young people; five-thirty, the final assembly of the day, which brought together a congregation such as would be expected at a regular morning worship in an American church. Even so, the religious exercises for the day would not be over. At approximately eight-thirty in the evening our large Karen household met for hymns, Scripture, and prayer. On the porch of our dwelling, where lived Saw Mah Tah, the leading layman of the congregation, some twenty of us sat on the floor, ten feet above the ground, as we shared in the devotional service which takes place every night. During moments of silent prayer one could hear gos-

pel tunes from another bamboo house somewhere beyond the curtain of the night.

Saw Mah Tah introduced us to his father, seventy-seven years of age. We learned that this kindly faced man had devoted most of his life to area-wide evangelistic work in the hills of Thailand. Through an interpreter I learned that he had been won to Christ nearly seventy years earlier, when Karens from Burma had visited Thailand on an evangelistic tour. The local church, with a present membership of forty-three, had resulted from the seeds sown so long ago. The chapel, with its sand floor and open sides, had cost very little in money, but had been a product of the joint efforts of the members of the congregation. There is no full-time pastor. A Karen worker with meager training gives supervision to this church and to several other small groups in the mountains of that part of Thailand. In each instance, the ministry of worship usually is the responsibility of lay folk.

The Karens are known for their love of music. The five services of the Lord's Day were enriched by duets, quartets, and the singing of two choirs. No musical instrument was available. The hymn sessions each evening were a delight, because of the quality of many of the voices carrying the several parts of the melody. Each family in the North Thailand area we visited, possessed at least one Bible and one hymn book. These are secured from Burma, where the Baptist Board of Publication renders invaluable service in behalf of several dialect groups in this part of the world.

It was on January 5, 1950, that Rev. and Mrs. A. Q. Van Benschoten arrived in Thailand to initiate a new program under Baptist auspices. Rev. and Mrs. Carl Capen went out to become the second missionary family in this new venture, sailing from New York in September, 1952. Although no Baptist missionaries had been stationed in Thailand for



Mrs. Carl M. Capen and two of the Capen children seem to be unaware of the photographer's presence



Photographs by Elmer A. Fridell

Karen "elephant boys" in charge of the elephants provided for transportation of visiting secretaries

many years, Baptist work began in that country when Rev. and Mrs. John T. Jones reached Bangkok in late March, 1833. This couple had begun their overseas missionary work in Moulmein, Burma, but had received instructions from the Boston office of the Baptist Board of Foreign Missions to initiate missionary work in Siam, as the country was then called. In her diary, Mrs. Jones tells about the difficulties which they had encountered among the Buddhists of Burma, and then adds: "But when I meet with the little native church here [Moulmein] and enjoy the luxury of hearing its members pray and converse, I am very loathe to leave this favorite spot in the desert of idolatry."

On December 15, 1833, Mrs. Jones, writing from Bangkok, where she and her husband had established their new home, gave the following report: "Had the pleasure of receiving to the Lord's Supper the three China-men who were baptized last Sunday." It is quite evident that these early Baptist missionaries to Thailand found their most ready response to the gospel among the Chinese who had come to Siam to conduct business and to establish their homes. Mr. and Mrs. Jones became diligent students of both Chinese and Siamese.

In addition to the distribution of Scripture portions, person-to-person evangelism, and public meetings, they also sought to produce literature for newly won Christians. Mrs. Jones seems to have been gifted in this direction. Just before Christmas in 1833, she wrote: "You will rejoice with me when I tell you that I have at last finished the Siamese dictionary, the arrangement and copying of which has been my chief business in that language for nearly a year past. It contains many thousand words, and though it is imperfect, and will require much correction hereafter, I hope it may be useful."

The oppressive climate and the lack of medical facilities caused the death of a son and a daughter, each dying in infancy. Mrs. Jones died from cholera on March 28, 1838, after an illness of only twelve hours. Her husband, in writing to the family at home, paid tribute to her courageous spirit and faithful witness to Christ. He listed among her accomplishments the books which she had written, in addition to Siamese poetry and a number

of hymns. Of her Siamese and English dictionary, he says: "It is a tremendous work and will prove of incalculable service to future missionaries."

Rev. and Mrs. William Dean, who arrived in Bangkok in July, 1835, were sent there for the purpose of working with the Chinese. It had been decided to enter China as soon as the doors to that country should be opened. It was thought that Bangkok would be a stepping stone toward the "forbidden" country. Mrs. Dean initiated a school program for children, and her husband began the training of Chinese converts for evangelistic work among their own language group.

Ill health forced the Deans to return to America. There followed a period of service in Hong Kong, and a return to Bangkok for the completion of a total of twenty-two years with that people.

Today there are in Thailand an estimated two million Chinese who speak the Swatow dialect. The American Baptist Foreign Mission Society is the only missionary organization in North America which conducted work in the Swatow area of China, and which is therefore immediately prepared to place in Thailand some missionaries equipped to work with this large Chinese community in their ancestral tongue.

A person visiting Bangkok today will find a large Chinese Baptist Church carrying on a vigorous seven-day-a-week program. The officers of the church will explain that the congregation is the oldest Protestant church in Asia, dating as it does from the year 1835. Through difficult years and prosperous years the Christian witness has been continued to the present time. With approximately three hundred members on the church roll, a Sunday school numbers four hundred, and a day school has a total of 600 pupils. This congregation recently dedicated a mission chapel in another part of Bangkok in which the Swatow-dialect Chinese are numerous.

The first mention of Christian effort among the Karens in Thailand is found in the records of the Bassein-Sgaw Mission of Burma. In 1863 this mission voted to send Christian workers to the Karens in Thailand. The four pastors appointed for this service had to turn back because of unexpected difficulties which they encountered. The Burma missionary C.



Members of the newly organized Baptist church at the village of Huey Gaow, near Chengmai, Thailand



Missionary Carl M. Capen and Swatow-speaking Chinese restaurant keeper Nakon Nayok, North Thailand



Missionary Alfred Q. Van Benschoten and Saw Thompson (Karen Christian layman), Chengmai, Thailand



Missionaries E. E. Sowards and Alfred Q. Van Benschoten in non-Christian Karen village, Thailand



Missionary E. E. Sowards confers with Karen church officers while on a visit to Maesariang, Thailand

H. Carpenter spent two months with the Karens of Thailand before returning to America for furlough in 1872. In 1880, the Burma Baptist Convention sent three evangelists to Thailand. They initiated work which resulted in many conversions and in the establishment of a church in Chengmai, North Thailand, where Mr. and Mrs. Van Benschoten are now living. In the year 1881, Rev. David Webster made a journey to Thailand at the request of the Burma Baptist Convention. He baptized seventy converts and organized three churches. Fragmentary records indicate that the Christians of Burma, encouraged by American missionaries, made occasional trips to Thailand over a period of years. Following the turn of the century, the help from Burma declined. There were, however, periods of revival, in spite of lack of trained leadership.

The Karens in Thailand live in the mountain valleys. There are no accurate population statistics for these tribes. Government officials give estimates which vary from 60,000 to 800,000. Christian workers with long experience in Thailand give figures which run from 200,000 to more than 1,000,000. The Baptists' survey team which traveled throughout Thailand last February, found that many of the more remote mountain valleys were dotted with Karen villages. These people make their living by burning off the mountain timber and cultivating the thin soil of the hills. When the soil is exhausted, or when erosion takes its toll, the more primitive villagers move to new locations and repeat the process. Because the Karen population is a shifting one, and also because the Thai Government, in common with all Southeast Asia Governments, is facing severe financial problems, these mountain people have been quite largely without schools and without medical care. It is evident that a missionary program which emphasizes the church and the school, along with some training in agriculture and animal husbandry, will be the kind of effort most needed and the one to which the Karen people will respond. There is also an urgent need for simple medical work, with emphasis upon public-health measures.

The Thai Government gives official support to the Buddhist religion. Tax moneys are available to assist in the maintenance of Buddhist shrines and for the training of priests.

Buddhism has a preferred status in the press and over the radio and is a required subject in the schools of the land. Every young man is expected to don the yellow robe and to become a Buddhist priest for at least a short period in his early manhood. Large sections of the male population secure much of their education while in training for the priesthood. Each morning the man with the saffron robe and the "begging bowl" is seen going from house to house to receive the offerings of the people. The word "begging" is a misnomer. The priest will explain that he never begs; he simply offers to the people an opportunity to gain merit through their gifts.

The story is told of priests who decided to boycott a community because of discourtesies which they claimed were inflicted upon them. It is related that the people who were not visited with the offering bowls organized themselves into a committee, engaged a lawyer, and went to court to compel the priests to visit their homes again, so that each family might earn merit for the future life.

The Presbyterian Church of the U. S. A. has conducted missionary work in Thailand for 120 years. Because of the nature of the strongly entrenched Buddhist religion, the Presbyterians have emphasized education and medical work, and their devotion to their task has earned for all American missionaries a favorable place in the thinking of the majority of the government officials of Thailand. The Thai people are conspicuously friendly toward Americans. This attitude is also due in part to the large number of Americans who are in Thailand under the Point Four program of the United States Government and as representatives of some of the humanitarian projects of the United Nations.

Since China proper has been closed to the missionary effort, ten or a dozen mission societies are opening up new work in Thailand. It is clear that few if any of these plan to work with the Karens who live for the most part in the hinterlands. The long history of successful Baptist work among the Karens of Burma, and the fact that there are already nineteen Karen churches in Thailand which claim their origins from Baptist missionary endeavor, would seem to indicate that Baptists must carry the major responsibility for the evangelization of the Karens of Thailand.



Karen deacon all smiles after talking with guest, August M. Hintz, of North Shore Church, Chicago



Karen church members welcome visiting American Baptist mission secretaries at airfield, in Maesariang



Part of the morning congregation which gathered to hear American visitors at Baptist church, Maesariang

China and American Baptists

Mission buildings and property holdings in China may never be recovered, but these are only tools, not the living church

By JESSE R. WILSON

WITHOUT PRECEDENT in recorded history is the speed with which half the peoples of the earth have undergone governmental changes since 1945. China's transition to a communist state is most conspicuous in this revolution, both because of the numbers involved and because of the apparent completeness of the transformation.

In China the largest number of American Baptist missionaries representing both boards was 238, in the year 1923. Following the years of the Sino-Japanese War, the highest number was in 1947, when the two boards had a total of 109 missionaries on the China staff. Considering the severe losses due to the war, this number represented a remarkable recovery in a short space of time.

At the close of the war a number of missionaries who were in America and who had reached retirement age volunteered to return to serve for periods of two or three years, in order to assist in the rehabilitation of the Baptist missionary program and to help orient young first-term missionaries. By 1948, several of these older missionaries had returned home.

In 1949, twenty-four missionaries came out of China because of the conviction that their presence was proving an embarrassment to the Chinese. In 1950, thirteen more returned to the United States or were transferred to Japan and the Philippines. In 1951, fifteen workers left China. By March, 1952, only seven American Baptist missionaries remained in China. On January 2, 1953, the last three of these, after having been held by the Communists for twenty-one months, in solitary confinement, were released and reached Hong Kong.

To many this would seem to indicate a total loss of American Baptist investments in China. But that is far from being the case. American Baptists can rejoice that for 109 years it has been their privilege to help tell

the story of Christ and his redemption to the millions in China. They can give thanks to God for the multitude of people who have committed themselves to Christ and have been gathered into Christian churches in all parts of that vast land. They can rejoice in the assurance that a faithful proclamation of the message of the cross always carries with it the assurance that "in due season we shall reap if we faint not."

During the years of the Second World War, Chinese Christians demonstrated their ability to maintain a church life, which was to an encouraging extent self-supporting, self-governing, and self-propagating. That experience will be profitable now, when once more funds from the United States cannot be sent into China.

Although the detailed story of the work of the Christian churches in China is not available, reports indicate that, although some churches have been closed, most of the schools, hospitals, and churches are carrying on in conformity with the new regulations. For schools and hospitals this probably means government support. In all branches of education the pattern has been radically altered from that which was current before the Communists took over.

It is conceivable that mission buildings and property holdings may never be recovered by the Foreign Societies. But buildings and property are only tools, not the living church. Nothing can kill the Christian message held in the hearts of multitudes of Chinese. The witness that thousands of Chinese Christians have given and are giving in these days of persecution and uncertainty, is ample proof of the worth of the investment made in China by American Baptists.

The number of Chinese Christian martyrs killed during this period will probably never be fully known, nor will the detailed story of persecutions still going on. But from Chinese

Christians and from missionaries who have suffered under the communist regime there have been repeated testimonies concerning the sustaining power of intercessory prayer.

Rising costs overseas as in the homeland require additional financial undergirding of the whole missionary program. With doors closed in China proper, there are other doors open, and much of the money formerly used in China is now being used to support China missionaries in Japan, the Philippines, Burma, India, and the Belgian Congo. Missionaries of the two Foreign Societies who have served in China since the Sino-Japanese war are now located as follows: eleven are serving in the Philippines; seven in Japan; nine in India; two in Thailand; two in Burma; five are doing deputation work; twenty-six have retired because of age or illness; sixteen have withdrawn to enter other work; three among the retired missionaries have died.

The long years of wide-scale Protestant mission work in China have produced a wealth of experience, and bring lessons in method which can and should be utilized in other parts of the world. Especially is it true that there is much to learn from the violent upsurge of the underprivileged masses, based as it is primarily on a protest against poverty and against white imperialism. Now is the time for self-examination. Do Christians on the American continent really believe that in Christ we have a message for the whole of man and for all of life?

As we review the work of the decades in China, we are led to the conclusion that our Foreign Societies have been faithful in that they have (1) taken the gospel to China, (2) organized believers into churches, (3) recognized that the gospel of Christ has to do with the whole of man and with all of life.

It is not possible at this time for the boards to predict the future of the missionary enterprise in China. If the new regime is maintaining its place by means of military coercion and a program of terror, then its hold on the people will be short-lived, historically speaking. If the new regime has gained a perceptible body of popular support, then the opportunity for renewed cooperation with Chinese Christians is doubtless far removed. But God is the ruler yet, and some day missionaries will return.

The Light of Faith

By EDWIN W. PARSONS

ATTRACTIVELY portrayed on thousands of billboards and car cards across the nation this month, is an American family—father, mother, and two children—on their way to a service of worship. "Light their life with faith . . . bring them to worship this week," is the appealing slogan which millions of Americans will see and hear, as it goes out also by radio and television and is printed in newspapers and magazines.

This is the fifth annual campaign of an organization known as Religion in Life, in cooperation with The Advertising Council, a national service agency. In previous years the public was challenged with these forthright imperatives: "Find yourself through faith," "Take your problems to church . . . millions leave them there," "Take someone to church this week . . . you'll both be richer for it," and "Show them the way this week."

These powerful admonitions undoubtedly had an influential part in bringing membership in religious bodies to an all-time high in 1952. Communities across the nation report attendance increases from 8 to 25 per cent.

As for the cost, never in history have such powerful forces, on such a huge scale, been released in support of religion at so little actual cost to the religious groups themselves. Of a total budget of \$5.1-million, \$5-million is absorbed by The Advertising Council as a public service, leaving only \$100,000 to be donated by religious bodies and individuals.

This program undergirds everything that we American Baptists are trying to do. Then, what greater contribution can we make than to keep this powerful medium at work, directing men and women and young people to our churches? And when they come to us, what greater service can we render than to win them to Christ and church membership? What better time to stress evangelism?

When you see or hear "Light their life with faith . . . bring them to worship this week," you may thank Religion in Life for it. For further information, write: Religion in American Life, 300 Fourth Ave., New York 10, N. Y.

In the Land of Queen Elizabeth

Brief observations of a summer visit to England and Scotland

By WILLIAM B. LIPPARD

THE HEAD WAITER in Edinburgh's famous North British Hotel possessed an exquisite sense of Scotch humor. When I explained that Mrs. Lippard and I were not heavy eaters, and desired only half a portion of porridge for breakfast, he instantly replied, with a merry Scotch twinkle in his eyes, "Indeed, sor, that is all you will get! We cannot afford to give you more!" And when I said that I also wanted only one kippered herring to follow the porridge, his reply was: "You had better take two, sor. One would be so wee that you could hardly see it!"

This felicitous introduction added to the pleasure of being again in Scotland, of visiting Glasgow, with its great industrial and ship-building areas, its famous university, and, of course, of wandering once again along the fascinating streets of Edinburgh, with its historic memories of the World Conference on Faith and Order that met there in 1937. (See *MISSIONS*, November, 1937, pages 530-538.)

At that conference the Southern Baptists were represented by four delegates, thus breaking their long tradition of ecclesiastical isolationism. There the late President John R. Sampey, of the Southern Baptist Theological Seminary, made his grand statement about Baptist principles, particularly about church membership and infant baptism. All was formally recorded in the official conference proceedings for all church historians hereafter to read. There also was issued the famous "Affirmation of Unity," for the formulation of which our own distinguished Dr. Robert A. Ashworth, committee chairman, was largely responsible.

While in Edinburgh we visited the St. Giles Cathedral, formerly Roman Catholic, now Church of Scotland; the castle; the wonderful gardens, with the imposing Walter Scott memorial; and the 400-year-old home of John Knox, the great preacher. The city is so fascinating and so beautiful, so full of romantic interest, that every American Baptist who

visits the congress of the Baptist World Alliance in London in 1955 should include Edinburgh in his itinerary.

In London we missed by seven weeks that historic occasion, the coronation of Queen Elizabeth II. We could easily imagine what an impressive event it had been. The coronation was immensely profitable for London's hotels, as well as for the owners of shops and apartments along the line of march, who rented their windows at fancy prices. Immense quantities of souvenirs of all kinds were quickly sold. During our stay, workmen were busy dismantling the grandstands and bleachers and removing the many illuminated displays, with which London had been ornamented.

To any student of history there must have been pathos in beholding this spectacular, pageantric effort to glorify the old imperial grandeur that was Britain for three hundred years before the First World War. There is grimness in the comment that Britain's vast empire was founded during the reign of Queen Elizabeth I, whereas the reign of Queen Elizabeth II, especially if she lives to be as old as her great-great-grandmother Victoria, may see the empire's final dissolution.

Already Burma, Ceylon, India, Pakistan, and Kashmir are gone. The dominions seem to be slowly drifting away, particularly South Africa, because of its racial policy, and Canada, whose economy is so heavily geared into that of the United States. And French Canada has never been supremely loyal. There is much trouble ahead for Britain in Kenya and Malaya. Each year on August 4, the anniversary of Britain's acquisition of Gibraltar, Spain formally demands its return. Soon Communist China will demand the return of Hong Kong, perhaps in 1957, the 100th anniversary of Britain's seizure of Hong Kong during the Opium War.

Possibly in recognition of these ominous facts *The London Times* printed what many

regarded as a shocking coronation editorial, warning the British people that a new Elizabethan era cannot be created by proclamation or coronation pageantry, nor by living in the past, nor by borrowing from the future to pay for the present. No longer can Britain live on the riches of the earth, which in the good old days made their way from colonies and dominions to the little island kingdom.

Fortunately, living conditions have vastly improved in England during the past year. Compared with even one year ago, the change is phenomenal. In quantity, quality, variety, food is immensely better. Eggs are now plentiful. Bacon this year is in such abundant supply that two Danish ships had to return to Denmark because no storage space could take care of their cargoes of bacon. It was a joy to dine again at Simpson's Restaurant on the Strand and to order its famous roast beef, cut by a white-garbed chef from a portable serving table. Although rationing has almost been discontinued, what operates now as an effective ration system is price!

England has likewise made marvelous recovery in physical reconstruction of war-damaged buildings. In every city we visited and in scores of towns through which we passed by train, we could see new housing developments. The House of Commons now sits in its rebuilt chamber, which received a direct bomb hit during the war. Many famous churches, like St. Martins in the Field, damaged during the war, were this past year restored and redecorated for the coronation.

When in London we have always attended services at the Bloomsbury Baptist Church, whose brilliant minister is President F. Townley Lord, of the Baptist World Alliance. This past summer Dr. Lord was in Canada. His absence gave us an admittedly lame excuse for attending services elsewhere! So we went to St. Paul's Anglican Cathedral, the second largest cathedral on earth.

It happened to be a communion service. In this immense edifice, erected in 1675, about 150 people had assembled near the high altar. During the entire service some thousands of tourists wandered aimlessly and noisily through the rear sections or stood in awe under the lofty dome. Of special interest to a Baptist was the notice in bold-face type on the church calendar in every seat, saying that

as a service of worship the communion service was open to the public, but that only confirmed Anglicans, who had been prepared beforehand, would be welcomed at the altar to partake of the bread and the cup.

Here was exclusiveness, as rigid as that in some Baptist churches that deny church membership or communion to any person unless immersed by a Baptist minister. So long as the Anglican Church and some Baptist churches maintain such sectarian exclusiveness, nobody need lose any sleep over the imminence of organic church union.

One surviving evidence of the irreparable damage of two world wars is the daily collection of memorial notices in *The London Times*, usually on their birthdays. It is heart-breaking to read these tributes—grim, tragic reminders of the costly, senseless, futile sacrifice of life in war. I reproduce only one such tribute from *The Times* during our stay in London:

SPENCER-Stephen Allen, killed in action August 5, 1942. With unfading and unchanging love, ever present, everlasting precious memories.—*Mother*.

More than one million young Englishmen died in the First World War. About one-third that number died in the Second World War, as well as many thousands of civilians. Comparable numbers of Frenchmen, Germans, Russians, Poles, also died. Many people comment upon today's absence of brilliant leadership in Europe, especially in the middle-age brackets. In one of his syndicated columns, Stewart Alsop reminds us that the aging Sir Winston Churchill is perhaps the only great man left in Europe. These fearful wartime losses in life furnish the explanation. *Today's great men in Europe are dead!* They died before they had a chance to become great and to lead their people in all walks of life. Humanity seldom thinks of its war costs in terms of destroyed potential leadership.

To be a guest at a London hotel is always a refreshing experience in internationalism. Invariably among the guests one finds people of many races and nationalities. In our hotel was an Australian and his wife, arriving after a long voyage of four weeks by ship. Several Indonesians were there for an international sugar conference. From India came numerous men in turbans, and women in brilliantly colored saris, always present in the lounge at tea

time. Everything in England pauses at four o'clock, so that people may have their pot of tea. Some Americans may smile at this delightful custom; yet it is infinitely preferable to the ominously spreading American cocktail hour, now a fixed afternoon characteristic in the United States, and all over the world where Americans make their homes.

At our hotel the most interesting foreign visitor was a bright lad of thirteen from Ceylon, who had come with his mother. She planned to stay in London two months, and then return to her husband, a construction engineer in Ceylon, leaving the son in England for seven years of study, so that he, too, might become an engineer. I admired the courage of this lad, facing seven years alone in a strange land. And I could easily imagine the mother's anxiety.

Our hotel had many Chinese guests. In their attitude toward China the British are more realistic than the American people. The British must live by trade and export. Otherwise nearly fifty million people on this island, not much larger than New York state, would starve. So they insist on trading with anybody who will trade with them, including Communist China, whose government they regard as established, so that a return of Chiang Kai-shek is too fantastic to contemplate.

Do we Americans really believe that Chiang's rapidly aging army of perhaps 300,000 men, isolated on Formosa, even with the full participation of the American Army, Navy, and Air Force, could land on the coast of China, overcome the communist regime, and bring 400,000,000 Chinese back under the control of Chiang Kai-shek? Both we and the British deplore the present communist control of China, but the British are too realistic to foresee any immediate change.

From London we made a trip to Norwich to call on Dr. Gilbert Laws, who for eighteen years had been the beloved minister of St. Mary's Baptist Church in Norwich, until retirement at the age of seventy in 1945. He wanted to retire five years earlier, but because of the war, and with sublime courage, he remained and guided his people during the terrible years of 1940-1945.

It was an inspiration to have this friendly visit with Dr. Laws. I had not seen him since

1930, when we made a memorable journey together from Königsberg, then in Germany, to Riga, then in Latvia, a trip of seventeen hours. *All that vast area is now Soviet Russia*, as a result of Russia's seizure of Latvia, and the transfer of East Prussia to Russia by Prime Minister Churchill and the late President Roosevelt—one of the stupid, incredible, inexcusable blunders of the war.

Of general religious conditions in England, I can comment only briefly. It is apparent that the religious life of the people of Britain is not what it ought to be. Church attendance suffered greatly during the war. Because of bombings and blackouts, evening meetings were discontinued. *But the movies were allowed to remain open*, the reason being their alleged contribution to public morale, especially the troops. So the habit was formed of going to the movies instead of to church. Many hundreds of damaged or destroyed church buildings have been restored, but because of lack of funds nothing has been done to build new churches in the numerous new housing communities in the suburbs. To these new suburbs have flocked multitudes of young married couples with children, for whom neither churches nor Sunday schools are available.

The Government cannot appropriate funds for new church buildings. It can legally provide funds only for reconstructing war-damaged old churches. In discussing this with me, Dr. Laws said: "The frightful cost of building new churches in these new suburbs is appalling. *We are so heavily taxed that money-raising for any worthy cause is a nightmare.* With the best will and intentions, much that we should like to do simply cannot be done."

There is great danger that a generation of young people with children is growing up in England who are destined to become merely civilized pagans. Here is cause for the gravest concern. All England needs a vast church-extension campaign such as that now undertaken by American Baptists.

How fortunate we Americans are and how grateful we should be to Almighty God that we live in this glorious land, undamaged by war, abounding in prosperity, with relatively low taxation compared with that of many other lands, so that we can meet our own church-extension needs and thus help to keep Christianity a potent influence in our land!

Thank God!

A Thanksgiving Message

By FRANKLIN CLARK FRY

GRATITUDE cannot be turned on like a faucet. Tearing November 25, 1953, off your calendar will only bring you to November 26. It will not automatically bring you to a true Thanksgiving Day.

Genuine appreciation has to be cultivated. A man has to think, first. He has to reflect, and even meditate. Meditation is unusual in twentieth-century America. In fact, it is nearly a lost art. That is why the thanksgiving part of Thanksgiving has become almost bleached out for nine out of ten Americans.

Let us turn a new leaf in 1953. Count up with me a few shining mercies, and no thankful Christian will be able to stay off his knees.

Thank God for God! Honesty compels us to begin with the good God himself in reckoning our blessings. How much is he worth—to you? You know him and I know him. Ever since childhood he has been the underpinning of our lives. You and I have no security, no long-term hope, except for him. Can you imagine how blank and hollow the insides of our characters would be without him?

It is wrong, dead wrong, to take God for granted. More than one billion people alive in 1953 do not have such a solid foundation to build on. Granted, their souls need to be saved for the next world. They equally need steadiness right now, in this world.

Is it any wonder that so many non-Christian nations are floundering today and others have become downright devilish? No honest Christian can have an easy conscience as long as more than half of mankind is adrift without God. Let me say it abruptly. We cannot even be safe! It is a bottomless mystery why America and Europe should be the favored lands, why we should have the gospel while others do not. Nothing in our personalities makes us better fitted for faith. Our type is practical rather than spiritual. We are materialistic, not especially religious.

The one saving virtue that God saw in us may be our energy. If so, let us not fail him.

For his sake and equally for our own, his kingdom must be strengthened—powerfully and fast.

On Thanksgiving Day, 1953, how about the Iron Curtain countries? Try to picture a believing father and mother in Czechoslovakia, whose children are being systematically poisoned against religion. Every time you take your own boys and girls to Sunday school, bow your head and give thanks. Christians under oppression love God most of all because they could not survive without him. Czech parents are like that, and Hungarians and Russians, too. Yet every day they see their youngsters go off to school to be twisted and molded by atheists.

"Father Malenkov, who art in the Kremlin, thy kingdom come, thy will be done." "Religion is the opiate of the people." Godly fathers and mothers cannot do anything about it. Kindergarten and primary-school children are trapped into repeating what their parents say to them about Christianity. A single unguarded sentence can bring doom. Such a life can be a living hell. Children inside the Iron Curtain are being made strangers and even enemies within their own homes.

I cannot imagine anything bleaker than to live in a world of hydrogen bombs and trigger-happy maniacs without God. Or anything lonelier than to live with split-up families and starved souls without God. Or more dismal than to live with no heaven over our heads and no moral standards under our feet—without God. Thank God for God!

Thank God for our forefathers! They were good, sterling Christians or we would not be what we are today. In the main they were better Christians than their great-grandchildren. The percentage of Americans who are church members is rising. But the percentage of each individual American who is consciously devoted to Christ seems to be falling. That disturbing fact is clearly true in the field of biblical knowledge. For the past hundred

years each generation has had a looser grasp on the facts of religion than the preceding one. The mental content of Christianity has become more and more blurred in most men's minds. We Protestant Americans seem like a rich family that is living on a diminishing inheritance. All our accelerated religious education has not made up the loss. How long will Christian motives keep on irrigating American life if the water level of Christian convictions keeps on going down?

Thanksgiving Day is a good day to look back. Our forefathers set us a high example. Their noble characters do not make it harder for us to measure up in 1953. Memories of them make our Christian faith easier. Momentum from the past is all that is keeping millions of desperate refugees from Eastern Europe going. Uprooted and nearly without hope, they look back at godly homes. New light comes into their eyes. New courage rises in their blood. Our American heritage should do no less for us.

Every Christian generation makes Christ more visible. I have seen my Lord better because I have seen him in my parents. So have you. Thank God for our forefathers!

Thank God for America! The best thing my ancestors did, like yours, was to cross the Atlantic. I shudder to remember that at about the same time when the first Frys migrated west more than two hundred years ago, others from the same villages migrated east. Both groups were looking for fertile farms. Some came to America, others journeyed to the Volga plains in Russia. Savage Bolsheviks exterminated the Volga settlements twenty years ago. My family is still alive and flourishing. In late 1945, a cultured Dane said, "All my life my greatest sorrow has been that I have not had a son. Now I thank God for it. If I had a son, I would tell him to get out of Europe at once. Europe is done." Copenhagen was bustling and prosperous again when I visited it this summer, but my gratitude that my grandfather-to-the-sixth-degree came to America has not lessened.

Nations, of course, can fool themselves dangerously by imagining that they are special favorites of God. Practically every country has fallen into that temptation at one time or another. Delusions of this type have led to very unpleasant results, to pride inside and a

swagger outside. "Holy Russia" in the time of the Czars was one flagrant and tragic example. "God with us" was the proud shout of pre-1914 Germany. Some Englishmen have boasted that Britain is the "second Israel." Adoring talk about America is just as bad.

Just the same, we devoutly thank God for our native land. We would be less than Christians not to be grateful for America's religious liberty. That is another way of saying two things. (1) Thank God there were enough strong evangelical Christians in the United States to write freedom of worship into the Constitution in 1791; (2) Pray God that we and our children will be loyal enough, awake enough, reverent enough to keep it there.

"The Lord," says Psalm 121, "is thy keeper. He shall preserve thy soul." Always remember, he is the one and only protector of America, too. Let us repeat it to ourselves—once, twice, three times. God alone can keep this beloved nation of ours healthy and secure. Does it not make you tremble when you realize how many Christians will coldly ignore him on Thanksgiving Day? Thank God for America!

Thank God, finally, for our overflowing harvest and industrial wealth in 1953! Presidential proclamations usually start by rejoicing: "Our fields have been blessed, our granaries are full." I have intentionally delayed this accent until the end, for one simple reason. As a world traveler, I find it embarrassing! Whole continents are hungry; heroic fugitives from communist tyranny are emaciated; numberless exiles are gaunt and thin—and America's barns are bursting. Vast new storage facilities have to be erected every year for our surplus commodities.

How can we explain the gush of God's liberality to America? Certainly not by our virtue! Only as a daring proof of his trust in us! Never forget, the harvests are his. It is not up to us to dole out God's food and to feel virtuous about it. Perhaps even to expect our hands to be kissed! It is even less up to us to think that we have the right to hold back bread from the hungry. "The earth is the Lord's and the fullness thereof." Stewards, that is what we are. Stewards of the bounty of God.

Thank God, American Christians are generous. God make us more generous still!

Missions from My Pulpit

No. 8 in a Series

Missions is not a special project—it is the whole mood and meaning of Christianity

By GORDON M. TORGERSEN



I WONDER whether we can ever match the missionary spirit of the early church.

One day I walked around the gray field-stone wall which encircles old Canterbury Cathedral in Southern England. I kept saying to myself, "This wall has been rebuilt, but just imagine! . . . It was first built by missionaries hundreds of years ago."

The heroism of Christian pioneers moving into a new and pagan land to bring the good news—what power for missions there was in those days! Pilgrim monks tramped weed-grown Roman roads and made the out-of-doors their sanctuary. Later, in great halls, sat bearded, tawny kings of Saxon England, swords on knees, listening like little children to the story of Christ. Then slowly the wild old gods Woden and Thor left nothing behind them but the names "Wednesday" and "Thursday," as they crept into the twilight before the coming of the light. What power for missions there was in those days!

Across the North Sea, I stood on the heights of a pine-steeped mountain of Norway. On an almost inaccessible height was an old Viking church. I was there in the moonlight, and the delicately carved woodwork of dragon heads and nature symbols stood out like lace-work against the heavens. Until the year 1000, myriads of gods and spirits haunted the people, but somewhere, in some pulpits, men preached missions, and Scandinavia was to know Christ! What power for missions there was in those days!

Can we ever match the missionary spirit of the early church? We are led to wonder when we remember that oftentimes more fervent

enthusiasm rallies around the symbol of a Siberian bear than around a Judean cross.

We must recapture the message of Christ and the spirit of the early church. Our pulpits must hear messages like that of William Carey, who in 1786 asked a congregation of ministers "whether the command given the apostles to teach all nations was not obligatory on all succeeding generations to the end of the world," and was told to sit down. "You're an enthusiast," said one of the ministers. "When God pleases to convert the heathen he'll do it without consulting you or me."

There have always been defeatists like that, and where they are dominant the church dies. But such voices could not silence Carey's pulpit, and all the generations since have heard the ringing words of his farewell sermon before sailing for Calcutta. He said, "Expect great things from God; attempt great things for God." What power for missions there was in those days!

Christ has left a charge that I must keep, though I remain fixed in one locale in my preaching. From my pulpit must come the urgency that we go into all the world to preach the gospel. The church has only one message: Jesus Christ as Lord and Savior for all men everywhere. We never can think of missions as a special project, as an item to stress on a given Sunday in the year. It is the whole mood and meaning of the Christian fellowship. Unless constantly missions is preached from my pulpit and every other pulpit, we are abandoning our world to the non-Christian forces of the earth.

The heart of the whole missionary program is the pulpit. Unless congregations are alive to need and their responsibility, it is almost useless for missionaries to go out. We can never forget that behind every new missionary effort there is a new Pentecost. Behind Carey was the preaching of the Wesleys and of George Whitefield. Behind Moravian missions was German pietism.

Surely every man's life is a mission. Some will fulfill it here in a shop or in an office. Some will fulfill it in specialized tasks in a Christian center, an overseas hospital, or a mission school. Our work may differ, but our task is one.

That task is to believe in and support every vital Christian force in the world. We must preach that though we may never leave the confines of the city in which we live, others will be able to go because of us. William Carey was a cobbler. He did his work at home, with his family. Every Saturday night he would take a bag of shoes to his employer, and as they discussed the work that had been done and the work to be done for the week ahead, William Carey talked about missions. The day came when the employer asked how much money Carey made a week. Carey told him. Then said the employer, "You stop making shoes for me. I will pay you your salary weekly if you will study language, geography, and master the Bible so that you can do something about the missions you always speak of." Because of that man William Carey could go to India.

Too often we are content to leave the total Christian mission in the hands of the young people. Let them have interracial meetings! Let them have panels on Africa and Asia! Yet how wonderful it will be when our men's clubs and our women's societies arrange regular meetings during the year with the members of the Italian, Baptist, Negro Baptist, or Spanish Baptist churches in the community participating with them! A time when they can all sit down together for a meal, discuss denominational life and community affairs, and do it on the basis of Christian brotherhood! We rejoice in getting the people of Africa, Burma, China, and Japan into the Christian church, but too often we do not want them in *our* church. Interracial fellowship is all right overseas, but not so appealing

here at home. How much do we believe in the Christian mission?

I am convinced that we fail in not making our people aware of all that the Christian church is doing and ought to do. Although I had lived in Worcester a year and a half, the other night was the first time I had ever visited one of our Italian Baptist churches. If that is true of me, how much more is it true of our lay people! We are unacquainted with what we are doing. Appealing tours of city mission work, Christian centers, homes for the aged, state headquarters, and other denominationally related activities would be a boon to our total program.

Surely there is nothing wrong in novelty! I was so pleased when our director of Christian education, Richard Daniels, decided that the traditional fifteen-foot Christmas tree in the Parish House was not to be decorated with the customary hangings, but simply with children's mittens that people would bring in for the children of Korea. Never was there a prettier Christmas tree than this one, on which were hung 860 newly purchased or home-made mittens.

One of my greatest interests has been in mid-week study groups. One year we spent every Tuesday night studying the history of Christianity, seeing the great missionary movements of Paul, Xavier, Loyola, Wesley, Carey, Livingstone, Judson, and others. At another time we had the great spiritual biographies—stories of choice spirits who felt that for them to believe in Christ was a commission to go into every pursuit of every day, and into all the world, to live and to preach the gospel. I am certain that our churches will never have a great revival of missionary interest until we know our Bibles and have a theology of life.

I have always liked the idea of a commitment Sunday, the time when young people are challenged with all the opportunities in the many forms of ministerial and missionary service. At the same time the congregation is called to a deeper consecration of all that they have and are for the advancement of the kingdom of God.

Missions from my pulpit is not a special program for a day or week. It is a philosophy of the total Christian task. We *can* match the missionary spirit of the early church!

Among the Current Books

THE GOSPELS: TRANSLATED INTO MODERN ENGLISH. By J. B. Phillips. *The Macmillan Co.* \$2.75.

THE TRANSLATOR of the now world-famous *Letters to Young Churches* has done it again. He has brought to the Four Gospels the same vivid insights and freshness of translation that made his translation of Paul's epistles a literary event of great magnitude. He does so by what ought to be a quite obvious method—that of employing living English to translate what once was living Greek. The result is, not only an excellent translation, but a readable book. Rightly, the pages are paragraphed, just as any other book is paragraphed. Verse numbers, for reference, are placed on the margin.

AMERICA'S WAY IN CHURCH, STATE, AND SOCIETY. By Joseph Martin Dawson. *The Macmillan Co.* \$2.50.

HERE is one of the great little books of this decade. In slightly fewer than two hundred pages the author traces the developments which led to the complete separation of church and state in America, points out the full meaning of that principle, and shows how it operates in the various relationships of our American life. Marshaling document after document, he argues convincingly that the founding fathers meant what they said when they spoke of complete separation of church and state, and that all competent interpreters are agreed both on what was said and on what was meant. So does the author come to grips with Roman Catholic efforts to divert tax money to the support of their parochial schools and otherwise to undermine this historic American principle. He renders a distinctive service in restoring the word "secular," as applied to government and the public schools, to its original, basic meaning. Clearly he points out that the word does not connote something

irreligious or atheistic; that it means only that our government and our public schools are free from clerical or religious ties. Rightly he suggests the word "materialism" to carry the load now erroneously placed on the word "secular." From this point the author discusses the individual and society, economics, labor, marriage and the home, race relations, war and peace. Time and again he pleads for vital religion—a religion that includes the whole of life—as the solution of our many national and international problems. Surely a prophetic is speaking in these pages.

WHERE JESUS WALKED. By Sanford Fleming. *The Judson Press* \$2.50.

THE PRESIDENT of Berkeley Baptist Divinity School has used his personal knowledge of Palestine, his insight into the message of the New Testament, his fascinating literary style, and his own reverence for Jesus Christ to carry his readers with him on "journeys with Jesus in the land he loved." Picturesque language, historical accuracy, pertinent photography, detailed maps, and the rare ability to present geographical facts readably make this an informative and inspiring book for private and group study.

WITH GOD IN RED CHINA. By F. Olin Stockwell. *Harper & Brothers.* \$3.00.

THIS BOOK was smuggled out of Communist China by one of the last Christian missionaries to leave that country. It was written, largely, on the margin of an anthology of poetry in exceedingly small letters. The author spent fourteen months in solitary imprisonment, and underwent nine and one-half months of "brain washing." When freed in 1952, he brought his New Testament and anthology with him. The volume answers innumerable questions about Red China; for example, what is happening to Chinese

Christians? Why were the missionaries driven out? How has communism gained such a grip on the people? How do communists change the people's thinking? Why did Chiang Kai-shek's Government fail? But more inspiring than the fresh and provocative information about communism in China, is the writer's testimony concerning the sustaining and comforting presence of Christ during grueling experiences at the hands of the Reds.

PAUL. By Martin Dibelius and Werner Georg Kümmel. *The Westminster Press.* \$2.50.

MARTIN DIBELIUS was for thirty-two years a professor of New Testament at the University of Heidelberg. When he died, in November, 1947, he left six and a half chapters of a manuscript of ten chapters on Paul. Professor Kümmel, who was a student of Dibelius's, revised and completed the manuscript. This short book is suggestive, provocative, and stimulating. New light flows in upon the character of Paul and his influence upon Christianity.

WHOM GOD HATH JOINED. By David R. Mace. *The Westminster Press.* \$1.50.

THE AUTHOR is professor of human relations at Drew University, and an honorary director of the National Marriage Guidance Council of England. This is a good book on Christian marriage. It is set up in four weeks of daily readings, with a brief portion of Scripture, some pertinent quotations, the exposition of the author, and a concluding prayer. Young people entering marriage could use this for a month as a book of a daily devotional readings, or it could be read as any other book on marriage, in one or two sittings. It is sound and sane, a book of instruction and counsel to help in guiding married couples toward a better understanding of marriage as a Christian institution. It also is of help in the problems.

Partners IN THE BAPTIST WORLD MISSION



Christ the Answer

IN ALL OUR *personal relations, Christ is the answer. Jesus always saw the best in others, and called from them the best. He respected personality.

One cannot think of Jesus pointing the finger of scorn, or taking delight in passing on uncomplimentary things. What a happy world this would be if everyone saw only the best in others,

and was never guilty of words of condemnation! Jesus would have no part in character assassination so common in our day, both in government and in church circles.

I am reminded of the person who was never heard to say an unkind thing about another. Some of her friends came to her one day to ask the secret. Her reply was: "Before I speak my words, I taste them." What a difference it would make if we all tasted our words before speaking them! Then the word that has in it a sting, or a barb, or an uncomplimentary implication, would never be spoken.

Christ is indeed the answer. Hear him say again, "... all things whatsoever ye would that men should do to you, do ye even so to them."

Paul Judson Morris.

*Executive Secretary and Director of Missionary Cooperation
Ohio Baptist Convention*

Evangelism and Stewardship: Together

By ARTHUR E. COWLEY

EVANGELISM AND STEWARDSHIP are alternate heartbeats of the Christian life. We have always believed this and it was clearly demonstrated in our church last year.

As my friends know, I have never been noted for acceptance of hand-me-down programs. But after carefully examining the sector manual, I was convinced that here was a unique financial program which combined the finest business methods with a deep spiritual approach. This was for us!

Instead of having five laymen attend the committee meetings, I

had fifteen; for I wanted as many as possible exposed to the plans. What a joy it was to watch the enthusiasm grow from week to week! Every feature had special appeal. The proposal or dream budget built by representatives of the whole church was a "grassroots" method of determining how much money we should try to raise.

Many Members Participate

I was impressed with the fact that the work required enlistment of scores of people. No small finance committee could carry it through. The calendar of dates really pushed

us at times but we were determined to follow the book as nearly as possible. Our denominational leaders, Dr. MacCombie and Dr. Packer gave excellent leadership.

Of course we had half a dozen reasons why this was not the right time. That is the gimmick that often defeats us. As we came toward the time for the pledges we felt we could not fail, but not even the most optimistic guessed we would double the amount pledged last year, when we thought we had done well!

More Than Pledges Result

I could cite many cases where the workers got more than pledges, but will mention this one instance which was responsible for the beginning of our visitation evangelism. A couple called on an older woman, who said, "Yes, I'll make a pledge. I like that church. And would you please have the pastor send for my church letter?" She had been coming to our church over a year, listening to the invitation from the pulpit, but had not responded.

I could not help wondering how many others might be awaiting the personal approach. And so we planned our work of evangelism in the spring. Having completed the financial program in the fall, we were able to give our undivided attention to it. We made our plans as thorough for the winning of men as we had for the raising of money.

How to Get Mailing List

Preparation of a mailing list was the first step. Where did we get the names? Anywhere we could. A month before we began we signed up everyone attending services, not just visitors, so there would be no hesitation on anyone's part. Whenever we had a telephone number we immediately called the person and found whether he might be considered a prospective member.

Another source was the Sunday school. We contacted by phone most of the parents who were not members of our church.

We asked our members to list relatives and friends. We requested all organizations of the church to turn

in membership lists. We then had a total of almost two hundred prospects.

The preaching during these days was pointed to decision and the glory and significance of discipleship and church membership.

Visitation Begins

On the Sunday we started visitation we had an impressive commissioning and dedication service in which all the workers came forward. The program included eating together, taking instruction, visiting, and reporting back. Each step is important.

We had fifteen teams of two, each making three calls. Some of the teams were made up of couples, some of men, some of women, and some of young people. The pastor carefully assigned the workers, knowing their particular appeal to those to be visited. Any minister would have rejoiced in the fine work these people did. Many of them were capable salesmen who found satisfaction in passing on something they knew could not fail.

Good-News Telegram

The Sunday before Palm Sunday, which was to be the time for the reception of members, we had over fifty-five who had made decisions at an afternoon tea.

As final plans for our big day were begun, I once more went over the list of prospects. Almost every day for months I had handled these cards and prayed that God would prepare the way for the workers. From this time of prayer I went to Western Union and selected a decorative Easter form for sixty-five night letters which were to be delivered on Saturday evening. They read:

I am so glad that you are coming into our church tomorrow, Palm Sunday. May you have a happy Easter, too, with its sunrise brightening all your days.

One can hardly describe the service on Palm Sunday morning when eighty-two were received! All had been personally dealt with and most had had instruction and conferences with the pastor. Forty-five joined by baptism. Many couples came and two men over fifty who were former Roman Catholics. We have had an addition almost every Sunday since Easter.

It Can Be Done

All this has taken place in a church surrounded by rooming houses and apartments, where people are constantly moving. We are sometimes worried because so many people are moving to the suburbs, but whenever somebody moves out, somebody else moves in! We discovered people were hungry to have someone come into the home and talk about God.

There are many kinds of evangelism and we must use them all, but I find visitation evangelism the most effective.

This account indicates what we mean at Walnut Hills Baptist Church when we say that evangelism and stewardship are alternate heartbeats of the Christian life.

'A Book of Remembrance'

If a group of Christians in each church would devote the fifteen minutes each day needed to follow out the suggestions of *A Book of Remembrance*, a nation-wide revival would result.

The above statement was printed in *MISSIONS* thirty-five years ago to announce publication of the book for the first time by the General Board of Promotion, now known as the Council on Missionary Cooperation.

A Book of Remembrance 1954, the thirty-fifth edition, comes from the press in November. The book includes birthdays of retired mis-

sionaries, as well as of active missionaries, and all birthdays are listed with the reading for the day on which the birthday is remembered. It contains interesting daily readings about the mission fields, giving information and insight into missionary work, so that the reader may know the missionaries and their work.

Printing quality of *A Book of Remembrance* has been greatly improved for 1954. One of the best typographers in New York City designed the pages, using larger and bolder type. The pages of text are composed in the same type that is used in *Life* magazine, selected because it is easily read. Care has been used to choose a type of paper that is pleasing to the eye.

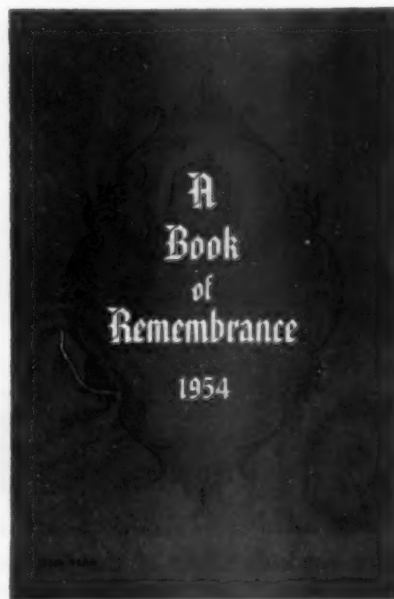
When *A Book of Remembrance* was first presented it was suggested that it be used (1) in private prayer, (2) in prayer meetings, (3) in family prayer, (4) in schools and colleges, and (5) for Christmas presents. While the form of the book has changed several times, its function has not. It is still recommended as indispensable for the Baptist who prays faithfully for his missionaries, and for leaders of men's and women's groups, members of missionary organizations, youth groups, teachers, and pastors.

The "Missionary Calendar of Prayer," published by the Woman's American Baptist Foreign Mission Society from 1871 to 1918, was the book's predecessor.

The name is derived from Malachi 3:16: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Because *A Book of Remembrance* comes from the press several weeks before Christmas, it is especially recommended this year as a Christmas gift. It would be especially effective for pastors at the beginning of the new year to give the book to all members received during 1953.

A Book of Remembrance may be ordered from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y., or from any book store of the American Baptist Publication Society.



Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

"Tell Me the Old, Old Story"

By ADA P. STEARNS

In the current beautiful packet of programs for women's societies in churches of the American Baptist Convention is a leaflet titled *Variations*. On page 3 is the statement: "The purpose of this program ['Let Mightier Music Thrill the Skies'] is to reveal present-day means which are helping to produce the 'mightier music' that is the fulfillment of prophecy. . . . The primary source of information for the program is two articles . . . to appear in *MISSIONS*, November, 1953." This article is one of the two.

"Next you'll want to educate our cows!"

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India does not feel today as the Lucknow gentleman did, and it is only recently that Prime Minister Nehru declared that the greatest single contribution of Christians to his country has been the uplift and education of women and girls.

The story of the accomplishment of women of the Orient in the last century makes "mightier music" of a high order. African women will soon be walking in their footsteps if missions can accelerate their educational programs to meet Congo's aspirations. Christian colleges, mission schools of any grade, Bible schools, seminaries, laymen and laywomen's training institutes—all kinds of avenues of learning are still "present-day means."

Returning to the man from Lucknow in 1886, what would he think today could he know that missionaries have been so extravagant in their efforts to pervade "all of life" with the best there is that they have done just what he ridiculed—educate cows! Not in the three R's but in the cow's own special vocation and reason for being. More of that later.

Whose "present-day" are we talking about? That of the people who have yet to hear the first word of Jesus and his love, or that of people in America for whom anything printed six months ago is already old stuff? In such a rush are we for the latest, we read little of the past and are dependent upon others for the all-important interpretation of what we have read. The compelling task of the church today is the same one recognized by the early church—making God known through Jesus Christ. That is still our "mightier music" and it does thrill the skies and the hearts of mankind. Methods keep pace with the time, but the message is eternal.



The roadside clinic of the Vellore Christian Medical College offering medical care and Christian hope to the villagers of needy South India

No method is worth its salt which does not alleviate the spiritual, mental, and physical suffering that stalks the world in our day.

So, let us look at a "then and now" story:

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Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

And All the People Said, 'Amen'

By HELEN C. SCHMITZ

The following paragraphs from missionary letters were chosen to be used in the program entitled "Let Mightier Music Thrill the Skies."

PRAISE HIM, PRAISE HIM—Mildred Crowell, Ouzinkie, Alaska: Love, prayer and praise went into the building of our new chapel, making it "a building which hath foundation, whose builder and maker is God." The women of Indiana gave the money; the men of our village built the structure; the missionaries and women and children watched with prayer and thanksgiving; the whole village participated during the week of dedication. After the momentous days were past, it was necessary for me to say good-bye to one who was near and dear to me. Her suffering and my loneliness lay as a burden on my spirit, until at breakfast one morning one of our small ones put her hand in mine and looked at me with stars in her eyes, "Crowelly," she said, "I dreamed I was holding Jesus' hand." These understanding words I shall never forget.

PEACE BE STILL — Dorothy H. Sangren, Poquonnock Bridge, Conn.: Our town mushroomed over night. Families are crowded together with no privacy. Worry, dissatisfaction, and loneliness mount until the people cry, "I can't stand it to live like this. My children are growing bold. I never see my husband!" Then they find the little Baptist church. The missionary invites the family to services and to weekday activities. To the many problems there are now many added joys. In the quiet which follows joy, souls are being won.

IN REVERIE — Kathleen A. Rounds, Colegio Internacionales, Cristo, Oriente, Cuba: As I sat in Sunday school in the Santiago church, my thoughts wandered. On the other side of the church I saw Elena Enamorado and her talented daughter, Milviam, and I thought

back several years to when Elena lived in a small, thatch-roofed cottage in Cristo. Her father was illiterate, but Elena and her brothers and sisters came to Colegios Internacionales and not only learned to read and write, but became normal-school graduates, teachers, and university graduates. The family is active in the church. Lovely Milviam is engaged to one of our promising theological students. What a difference between the daughter in a poor humble home and the wife of a pastor!

I also saw Ana Celia and her cousin, Ana Irma, and a whole row of children. They, too, got their start in the Christian life when they were studying at the Colegios Internacionales and active in the World Wide Guild. Through their influence the children in their families and others are growing in the Christian faith.

Not far from me was Ana Luisa Bizet, and I smile as there comes to my mind the memory of her happy disposition that bubbled over in giggles when she was a boarding student at school some years ago. "I well remember the night of special meetings when I gave my testimony for the first time, and I have been faithful ever since," she said proudly. With Ana Luisa were her husband and two children, all interested in the church.

I saw Dr. Gelasio Ortiz, the provincial superintendent of schools, with two of his children, and several professional men and women who were formerly Cristo students. And so the motto "*Cuba para Cristo*" is being realized through the testimony of parents to children and grandchildren.

ALL THINGS WORK TOGETHER FOR GOOD—Laura Fish (while in Brooklyn, N. Y.): The Central (Spanish) Baptist Church, of Brooklyn, had made great strides in building and paying for their beautiful new building. They were all ready to do a great work and the



Morning worship at the First Baptist Church, Monterrey, Mexico

missionary got sick! There was no one to orient the new teachers in their new rooms; no one to direct the program of calling on new families. The missionary had been ill before, but never had illness seemed more inopportune. So she decided that she should ask to be transferred to a hot, dry climate.

What would happen without her? The pastor rallied the people. This was their church, their responsibility. Those who could play the piano, but were timid, had the opportunity to serve their Lord. Two young women began to practice in earnest trying to build up their confidence. There were now two pianists, and it was expected that soon there would be others. What about Sunday school? They were willing but did not seem to know what to do. A meeting was called and the matter discussed. They voted to have a training class for both the present and the prospective teachers. Thus the ranks were strengthened. And home visitation? One after another, leaders in the church dedicated themselves. Thus the hands of the missionary were multiplied many times!

IN HIS NAME—Dr. John S. Pixley, Hospital Bautista, Managua, Nicaragua: One day a missionary of a mission in a small city where Baptists have no work brought two patients to Hospital Bautista. The one patient was a servant girl in the missionary's home. She had suffered from continuous fevers for a year, and had a draining sinus from an operation performed in the region of the right kidney. A kidney specialist was consulted. After treatments, an operation was performed and additional treatments were given. She was cured when she left the hospital.

The second patient was a lad who, while drunk, had been attacked by his stepfather. The stepfather had wielded his machete to such effect that the poor boy's jaw was broken in three pieces and his face frightfully cut. The boy was unable to chew and could hardly talk.

A dentist, a plastic surgeon, and the only owner of a deep therapy X-ray machine were called in.

Today this man can eat, and in time will be able to smile. He no longer needs to cover his scarred face with a handkerchief.

Both of these patients had three things in common. First, they were not Christians. Second, they needed medical attention. Third, they had no money. They were received into Hospital Bautista on the overdrawn charity account. Specialists donated their services for both cases.

THEY GROW IN GRACE AND BEAUTY—Estoy Reddin, Colegio Bautista, Santa Ana, El Salvador: You already know of the scholarship girls who are today teaching and serving as matrons in the dormitory. Margot is active in the church. For three years she has studied here at Colegio Bautista through the kindness of a California church in providing her a scholarship. This year she willingly gave up the scholarship in order that a younger girl might have the privilege of attending. Margot is earning her way by supervising the auxiliary dining room where twenty-eight students and housemothers eat. Margot's salary is just enough to cover the cost of her board. At the end of the month a receipt for the payment of board is given her in lieu of a check. Her first receipt was sent to her mother in a letter, "Please put this carefully away for me, Mother, it represents the very first fruits of my labors."

SERVING ONE LORD—Bernice Cofer, Christian Friendliness, Northern California: When *Life* magazine announced the names of the twelve great preachers of the day, Howard Thurman, a Baptist and the only non-Caucasian, was one of those chosen. Dr. Thurman attended Florida Normal preparatory school, Morehouse College, and Colgate-Rochester Divinity School. His wife, Sue Bailey, daughter of a former missionary of the Woman's American Baptist Home Mission Society, attended Spelman College.

When Dr. Thurman accepted Boston University's invitation to become the university preacher and professor in the school of theology, the *San Francisco Chronicle* reported his appointment to become the first Negro to serve as a full-

time professor in the 114-year history of Boston University.

IN THE FATHER'S HOUSE—Ruth Makeham, Boston Baptist Bethel, Boston, Mass.: The Bethel is over one hundred years old. The building shows its age. For years we had debated what to do about the sanctuary which we use regularly. It is huge. It has more space than we need and much more space than we could afford to renovate. Last Easter the "new" sanctuary was dedicated.

My home church, Lake Avenue, Rochester, N. Y., sent me a gift of money. There were many things we needed and could have used, but I was led to lay the money aside for a greater need. After much prayer and meditation I felt that the Bethel needed a beautiful chapel more than anything else. After consulting a firm of church decorators, I decided to make a beginning by starting on the front, hoping to enlist the people toward helping. Our wonderful new pastor, Andrew Halco, thrilled to the idea of the project, but was firm in his belief that before anything was done the roof should be mended. Two years passed. The leaky roof was repaired, but things were at a standstill. My money savings were growing. Often I was tempted to spend them for needed things. Then one day it happened!

Our young adults expressed shame at the thoughts of inviting their outside friends to come to our church, even to see our Christmas program, about which they were so excited. One of the group rose and said that something must be done. He was appointed chairman of the redecorating fund. He immediately raised over \$200 at the morning service so work could begin at once. Then came exciting days. Gifts of money, labor, and materials came from many sources. As money went out to pay bills, gifts came in to keep the work going. One worker spoke the thoughts of many, "I tell you, this Bethel is part of me."

Dedication day, the day of rejoicing, dawned. So great was the excitement, one of our families, separated for a long time, came together and worshiped the Lord in the spirit of unity.

MISSIONARY AND STEWARDSHIP EDUCATION

School of Missions

Reports indicate that in many of our churches the fall church school of missions is now being held. Other churches are planning for a January school. These fall and mid-winter schools will in many cases be followed by a spring school, thus giving opportunity to use both the home- and foreign-mission study themes during the year. More and more frequently pastors are revealing the important results achieved in their total church program by their thoughtfully and carefully planned church school of missions.

In the September issue of *Missions*, questions concerning the planning for a church school of missions were answered. The following leaflets available at the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N. Y., will give suggestions as to techniques, study books and guides, and supplementary materials: "A Church School of Missions," "Friends Through Books," "World-Service," "Children Share in the Missionary Program." Guides are available for all age groups for both home- and foreign-mission themes. For adults: "Study and Worship Programs, Home," "Study and Worship Programs, Foreign." Price, 35 cents each.

For the fellowship parties, suppers, dinners, banquets planned within the framework of the church school of missions, the Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind., has created accessories for both the home and foreign mission themes. For "The Life and Task of the Church Around the World" there are global packets which contain such items as "puzzlemats," napkins, folder-mats (program folders usable also as tray mats), dual-purpose invitations or place cards, and suggestions for parties and programs on a world theme. Introductory global packet for 25 people may be secured for \$2.50. Full payment must accompany order. For "Spanish-speaking

Americans in the United States" the Wright Studio has two items which will help to create a "Spanish-speaking Americans" atmosphere. These are colorful napkins and decorative, vari-colored "puzzlemats." The "Fun and Festival Series" on India, China, Japan, Africa, The Other Americas, and America's Peoples, give valuable suggestions for songs, recipes, games, stories, proverbs, creative activities, special programs, and ideas for decoration. *Table Talk and Tidbits*, by Dorothy A. Stevens, with its one hundred unique recipes and seventy colorful stories, will add spice to any meal and will introduce the unusual into conversations. The "Fun and Festival Series" and *Table Talk and Tidbits* may be purchased at your nearest Baptist book store. "Fun and Festival" booklets, 50 cents each; *Table Talk and Tidbits*, \$2.50.

Bible Book-of-the Month



November *Isaiah*
December *Luke*
January *Ezekiel*

The very least that you can do with the Bible is to read it. Read it alone. . . . Read it to your families. Impress its precious truths on your children if you are parents. See to it that you experience in your own hearts, the blessings the Bible offers you. Fulfill the duties it commands. It is the doers of the Word who are blessed — GENERAL WILLIAM BOOTH, Founder of the Salvation Army.

"Where Can I Get Help?"

"I'm going to teach a missionary unit," or "I'm going to teach a junior group in a school of Missions. Where can I get information that will help me to know what our Baptist work is?"

The following Baptist publications should help you get ready to teach: *Baptists Under the Cross*, *Missions*, *Crusader*, *Home Mission ways*, *A Book of Remembrance*, *Friendly Children Around the Digest VI*, *Along Kingdom Highway*.

Stewardship Blessings

Through all time man's fellowship with God has been conditioned upon his faithfulness to God with what was entrusted to him. His readiness to share with others what God has entrusted to him, is the test of the sincerity of Christian profession.

Faithful Christian stewardship is the basis for the greatest partnership with God and his people in all of man's experience. The practice of it carries with it the promise of God's blessing on earth and in heaven, for time and for eternity. God's plan for the evangelization of the world, for man's redemption and reconciliation, is very much dependent on it. Readiness to understand God's plan as revealed in the Scriptures, and willingness to follow it, have marked the turning point in the lives of many Christians. Hence certain results: growth, joy, satisfaction, and usefulness, which would otherwise never have been experienced.

Those who have experienced the grace of sharing in Christian stewardship gladly unite in commending it to all who profess to be followers of Christ who gave himself, not for the condemnation of the world, "but that the world through him might be saved."

The above is adapted from Dr. Ezra G. Roth's leaflet on "The Grace of Sharing in Christian Stewardship." The leaflet is available at Dr. Roth's office, 606 West Wisconsin

sin Ave., Room 709, Milwaukee, Wis. Price, \$2.00 per hundred.

Tithing adventure packet is available at the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N. Y. Price, \$1.00.

The Good News

Illustrated Gospel of Luke

"How much we should have had to go without," writes Francis Carr Stifler, secretary of public relations for the American Bible Society, in a recent copy of the *Bible Society Record*, "had Luke never taken up his pen!" "Thus," continues Dr. Stifler, "the most beautiful book ever written deserves to be presented in the most attractive form possible. This the American Bible Society has undertaken to do.

"*The Good News* contains sixty pictures selected after many weeks of search for their authenticity and beauty; two maps; and an introductory statement describing ancient Palestine and Jerusalem. The captions of the pictures give additional information. The text woven among the pictures is that of the familiar and beloved King James Version in bold-faced, self-pronouncing type. *The Good News* should become one of the most useful publications the American Bible Society has ever made available. It is ideal for Christmas distribution, for daily vacation Bible schools, for pastoral visitation, for awards for such institutions as hospitals and homes for the aged.

"By exercising every reasonable economy the American Bible Society is able to distribute the illustrated Gospel of Luke in quantities of 50 or more in cartons, at six cents a copy. In lesser quantities the price is eight cents."

Reading Program

Each year through the leaflet "Friends Through Books"—the national missionary reading program—new books are added to those suggested and approved in previous years. This increases the number of books which may be circulated, and enriches the resources for a wider and more effective missionary-education program.

A church receives twenty-five credits toward the annual award of a missionary-education certificate or seal when 5 per cent of the resident church fellowship read five books each; or 10 per cent of the resident fellowship read three books each from the current missionary reading lists or the "Library of Missionary Reading Books"; or when 50 per cent of the resident fellowship read one of the nine books listed in the June, 1953, issue of *MISSIONS*. Each monthly periodical counts as one book; thirteen issues of a weekly periodical count as one book.

Some groups find that special incentives help to encourage readers. The use of points may do this. Points for reading do not count toward the achievement of national recognition. That is based on the number of readers and the number of books read. However, for those who wish to use points, a uniform procedure might be: Each book in the current lists counts ten points; each book in the "Library of Missionary Reading Books", five points.

"The Library" is available at the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y. Price, 50 cents a copy.

Christmas Greetings

How many times have you said, "Next year I shall start earlier to purchase gifts and to select cards"? How many times have you wished that your Christmas greeting to certain friends could be more significant, more meaningful, indicative of more thought on your part than the card selected for them? "The Illustrated Gospels," prepared by the American Bible Society, 450 Park Ave., New York 22, N. Y., may be your answer. These beautifully illustrated booklets of Matthew, Mark, Luke, and John may be given separately or together. You may even wish to assemble them in a binder of your own making or in a carefully selected commercial binder. The price of each booklet is eight cents.

Since the Bible Book-of-the-Month for December is Luke, we believe that many of our Baptist Bible Book-of-the-Month readers may wish to secure their personal copy of this beautifully illustrated Gospel for their reading.

Library

OF
MISSIONARY READING BOOKS

1952 - 1953 & 1952 - 1953



The Grace of Sharing in Christian Stewardship



MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR FRIENDS OF THE
FELLOWSHIP:

This year the B.Y.F. is seeking to acquaint young people with one foreign-mission field, the Philippines. It so happens that the annual World Fellowship Offering, taken for foreign missions and the work of the Ministers and Missionaries Benefit Board, is highlighting the Philippines.

Many young people became acquainted with José Yap when he was in this country and visited some of our camps. He is now the general secretary of the Philippine Convention of Baptist Churches. His work is invaluable to our missionary work in the Philippines.

Many others have taken the trail through the woods at Green Lake to the sacred spot, a replica of the little chapel where our missionaries worshiped before their martyrdom—a replica which senior-high young people built. All who visit the spot come away with lines of Jennie Adams' poems in their minds and with a new dedication in their hearts.

B.Y.F. groups would do well to plan a program around the leaflet "Ten Days in the Philippines," which may be ordered from state offices. A booklet which tells the story of the eleven martyrs is called *Through Shining Archways*. (35 cents.) Another book contains the poems of Jennie Adams, many of them written while she lived in the forest. It is entitled *The Hills Did Not Imprison Her*. (35 cents.) These would make rich resources for a worship service in connection with the program.

Young people can strengthen the emphasis in their churches on the World Fellowship Offering, and through it will discover a challenging area in the Christian world outreach of their church. Young people have an important part in this vast enterprise.

Very sincerely yours,

Elvis P. Kappner

Executive Board Meets

The fall meeting of the executive board was held at the Baptist Missionary Training School, Chicago, Ill., September 2-7. Mindful of budget limitations, the young people planned and prepared their own breakfasts and lunches, and managed it without hindrance to the meetings.

Baptist young people can be proud of those they have chosen to lead them this year. They came to their task with a deep sense of responsibility; they took long looks into the future of B.Y.F.; they maintained a splendid spirit of give and take; and planned wisely and thoughtfully for the year's work.

A Thousand or More In Fifty-four!

Sounds ambitious, doesn't it? It is, but why not aim for high goals? Besides, it is not impossible for a denomination which boasts some 400,000 young people.

This high goal is set for the Baptist youth conference at Green Lake, Wis., June 16-24, 1954. Many more young people should be receiving

the inspiration and help which the youth conference at Green Lake makes possible. A committee of the B.Y.F. executive board is hard at work and has a challenging program already underway with some outstanding leaders listed. Not only are high moments of inspiration and worship being planned, but there will be definite opportunity for practical help for the church youth program.

The youth conference next June is being planned for young people in industry, the professions, students, and high-school graduates. The committee is aiming for at least one young person from each church.

A new feature is planned in connection with the youth conference. The evening of June 22, and all day of June 23, will be given to a great Baptist youth congress. The young people who will be attending the senior-high training conference to follow (June 22-30) will be a part of the congress. In the congress some of the challenging plans for the youth program of the year will be reviewed, the new B.Y.F. officers will be presented, and inspiring speakers will be heard. Since the senior-high training conference is to be held in two sections, the first



Shown here are eleven members of the B.Y.F. executive board. Diane Doane, national president, is seated at extreme left in front row

one, which will meet as part of the congress, will be made up primarily of B.Y.F. presidents. This should be a great and inspiring day for Baptist young people.

The national council of the Baptist Youth Fellowship will meet during the period of the youth conference, and the program is being worked out to give ample time for council business, at the same time making possible the sharing of all in many of the sessions.

If the aim of "A Thousand or More in Fifty-four" is to be the goal for the youth conference, the plan of fellowship tours, introduced last year, will receive greater emphasis in the coming year. A fellowship tour calls for state delegations coming together by bus, train, or car caravan, with opportunity for fellowship with other youth groups, and visits to points of interest and Baptist mission stations en route. It is urged that the chairman of Christian fellowship be the key person in each state or city area for setting up the tour, securing an adult tour leader, and recruiting tour members. The expense allowed for bringing the national council representative to Green Lake may help to bring a larger group if the representative is part of the tour. It is not too early to lay plans for the greatest youth conference ever held at Green Lake.

Goals for Guild

The national guild council met in Chicago for its fall meeting. Seven girls of the B.Y.F. executive board comprise it. The council has the responsibility of over-all planning for the fellowship guild, one of its duties being the house party at Green Lake.

The council reviewed the house party held in July and noted the following interesting facts: attendance 103—70 girls, 14 adults, 12 staff members; states represented 20; contributions to "Milk for Millions" project \$28.50; to guild love gift \$9.00; to Green Lake Assembly tenth anniversary \$12.50; literature sold \$180.69.

These bare facts do not reflect the spirit of the group, the participation of the girls in the program, the inspiration of the sessions, nor the practical help given for the guild



work back home. The two missionaries, Miss Lolita Stickler, of our Indian work in Arizona, and Emma Brodbeck, of China, Japan, and soon Bengal-Orissa, brought the missionary program close. The closing communion service made an indelible impression and closed the house party on a high note of dedication.

The national guild council has begun the planning for next summer's house party. It will be held at Green Lake, July 10-17. The attendance was increased this year. While the house party aims at guild training and development of girls, rather than mass attendance, it is hoped that next year at Green Lake we may have each state represented and at least one hundred girls will attend. Some women's organizations, both state and local, were helpful this year in sending girls. The new interest which the women are taking in the fellowship guild should make for a larger house party and new guild groups during the year ahead.

The guild council also set some goals which will serve as guideposts for the year's work: (1) that every state be represented by one or more

girls at the national guild house party; (2) that each church have at least one guild chapter; (3) that an active guild commission be set up in states and associations; (4) that each state have a guild house party in 1954; (5) that there be an emphasis on the fellowship guild in state B.Y.F. meetings; (6) that each guild chapter make a guild love gift.

B.Y.F. Relief Projects

A new folder is available outlining the relief projects for youth groups. All of them are important and should receive the continuous attention of B.Y.F. young people.

Featured in the folder is the "Milk for Millions" project. This project is one which should receive major attention and is planned to climax before Christmas. Through this project the B.Y.F. hopes to raise \$6,250, which will move 250,000 pounds of powdered skim milk from warehouses to points of tragic need in Europe and Asia. Money should be sent through the church missions treasurer to state convention offices, labeled "Milk for Millions," and a post card reporting the gift should be sent to the B.Y.F. New York office.

It Brings Results

The young people of the First Baptist Church, Waterloo, Iowa, had a revealing experience when they undertook the B.Y.F. sharing plan. The results speak for themselves: number of young people in church membership, 109; pledges to local expenses, 69; benevolences, 48; amount pledged to local expenses, \$773.80; to benevolences, \$364.00.

A comment from the church director of Christian education indicates what it meant to the young people to take the sharing plan seriously: "I believe the young people grasped the idea of their responsibility to the church to help in its support. They gave \$685.00 last year. I believe the increase was due to youth calling upon youth. They used last year's 'flip-flop' chart, changing numbers. So it was carried out as the adults did it. Next year a stronger emphasis will be placed on tithing."

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

Friendly Children Around the World

DEAR BOYS AND GIRLS:

The picture you see on the cover of this book, *Friendly Children Around the World*, is from one of our Spanish-speaking Christian centers in Colorado, and the missionary is Miss Anna Aponas, who works with these friendly boys and girls every day of the week. When you get the book and open it, you will find other pictures of friendly boys and girls in many countries. These boys and girls are anxious to get acquainted with you, and when you see their pictures you will want to know them!

In this book there are twenty stories written by our own Baptist missionaries about boys and girls they are working with in our mission centers, schools, and churches.

These stories are thrilling ones. They show many ways in which boys and girls are helping their friends and their families to know Jesus Christ.

The first story, "Ben Wins Tony," is of a Spanish-speaking family with a son, Ben. This family takes time for family worship before each one starts out on his daily tasks. Tony, a neighbor, sits with them one morning and finds a new quietness in the family Bible reading and prayer time, and Tony finds Jesus as Savior.

Another story tells of Carmen, who was helped through a clinic in one of our mission centers. There she heard the stories of Jesus and was invited to a Baptist Sunday school. Through Carmen, other members of her family were baptized.

"A New Church" tells the story of how boys and girls helped to build a beautiful new church for Spanish-speaking people in a large city. I was in the church the day it was dedicated and can witness to the love these boys and girls have for the church.

A second part of the book has stories showing how boys and girls around the world are at work in the church. From Burma, India, Assam, the Philippines, and Japan come the stories written by Mrs. William Hackett, Mrs. Saito, Miss Elizabeth Taylor, Mrs. William Decker, and Rena F. Button. Each story shows how boys and girls who hear the message of Jesus' love for them attempt, each in his own way, to show that same love and concern for another, who as yet has not heard the story.

You will like Kay-Chan, a lively little mischievous boy, who tries so hard not to quarrel. A new friend you will find when you read "The Christmas Pig" and get acquainted with Nang Pweh in Burma. "Tsutamu's New Clothes" is a delightful story of how one boy made it possible for his cousin to have a surprise at Christmastime.

Added to the stories there are pictures of our special interest missionaries, and a brief note about who they are and what they do.

Primary and junior groups will find lists of service projects with the names and addresses of missionaries to whom these boxes may go.

Cordially,
FLORENCE STANSBURY



New Visual Materials

During the summer, an educator who is working in the field of childhood education, said: "Today we must make both dramatic and visual the study materials we use with children. The day is done when mediocre teaching will suffice."

Dramatic and visual! These two words are a challenge to those of us who are working in the field of missionary education with children. Fortunately for us, we have plenty of visual material to help us in our study of *Children at Work and Worship Around the World*, and some, though not so much, to accompany our *Spanish-speaking Americans in the United States*.

World Friends at Work and Worship is an album of sixteen photographs (10" x 13"), showing boys and girls in many countries engaged in worship and work activities. You will find these pictures of excellent quality. Among the pictures you will be delighted with are these: a beautiful African girl at prayer, a group of Burmese boys and girls in vacation church school, an Indian family at worship at the close of the day, a young African boy using his drum to call people to the church, a Chinese boy helping a little girl put on her shoes. These are but a few of the pictures!

Another interesting feature of this picture album is the cardboard case in which it comes. This mailing case also serves as an easel that will stand on a table or the floor, over which the book can be opened to the desired picture. It is strong enough to hold the book in either a vertical or a horizontal position.

Other good sources of visual materials that give background for almost any country or group of people, are the picture-story sets, of which we now have ten.

Our Baptist picture-story sets, "The Bible Travels Today," "When Children Worship," and "Missionaries Help Boys and Girls," will start your background collection of pictures. Add to these sets as you can the "Around the World Series": "Children and Their Pets,"

"Babies Around the World," "Children and Their Toys Around the World," "Children and Their Homes Around the World," "Children at Worship Around the World," "Children at Bedtime Around the World," and "Children at Play Around the World." Each of these sets has eight pictures from as many different backgrounds.

From each of the picture-story sets, take the picture of a specific country or people and make a file folder for all the pictures of Africa, America, Latin America, Europe, India, etc. If you have all these sets, you will have six to eight pictures for each country or area. This will give you a good starting place when you begin a new study. You will have some visual background for your boys and girls as they begin to think about a country or a group of people. The pictures from the sets, added to the pictures from the album "World Friends at Work and Worship," will give you a good group of pictures for your missionary units in the Judson Graded Courses or to use with a current mission-study theme.

The pictures in the study books will give some details on pictorial background for a country, as will the pictures in *Friendly Children Around the World*. These photographs come from the files of our mission boards and are authentic pictures of Baptist missions and missionaries as we work through them with boys and girls. Order from the nearest American Baptist book store, or from the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N. Y.

New Filmstrip

A new 41-frame color filmstrip, *Sunday Around the World*, gets a high rating in our book, on three important counts: excellent artwork, excellent script, and broad usefulness in the church. Here is one of the best-drawn filmstrips we have seen. The color is fine. Produced for use with children six to twelve years of age, both the script and the pictures are well adjusted to this level. It was produced to help boys and girls learn about worship among different Christian groups, to help them feel a oneness

with all Christian people who worship the same God, no matter in what land they may live. Any teacher who will follow the excellent utilization suggestions which are in the guide will most certainly reach these objectives to a satisfying degree. Janet Smalley has given us beautifully composed and strongly drawn pictures, and such frames as 15, 37, and others have the texture of fine engravings. A word of appreciation, also, for the format of the script and guide. The type is clear and black, hence readable; and with the fold and staples at the top it is easy to hold and use. The filmstrip is highly recommended. Produced by the Joint Commission on Missionary Education.—William S. Hockman, Editor, *Educational Screen*, Summer, 1953.

NOTE: This filmstrip may be rented for \$3.00 from your nearest Baptist library of visual aids. Be sure you give more than one date on which you would like to use the filmstrip, since all the copies in your depository may be in use on any one date.

Juniors Study India

What a wonderful time our junior boys and girls had this summer studying India! One of our interest groups made a replica of a Christian Indian village; another made resource cards showing village life, Christian schools, medical work, etc. We had great joy dramatizing the story of little Krishnia, the crippled beggar boy who not only was able to walk upright after going

to the mission hospital, but found someone who loved him in spite of the fact that he was poor and crippled. This is the spirit of Christianity around the world, to which boys and girls will respond.

One interest group planned in a way in which we could share in telling the good news about Jesus to the boys and girls in India. They read the story "Come to Christmas," from *Missionary Story Hour*, and then one of our brown-eyed junior girls pretended she was Karuna, and gave everyone a little gold safety pin from her bag of gifts, just as the Karuna had done in the story. We wore these safety pins to remind us that we wanted to share in the work in India, and we are enclosing our love offering.—Junior Department, Olivet Baptist Church, Omaha, Neb.

Two New Plays

They Made a Path, by Helen Kromer. This is a pageant-drama about the followers of Christ through all the centuries who have made a path "down the banks of labors and through the waters of suffering" to the land of freedom. From the magnificent bonfire of pagan scrolls lighted by Paul at Ephesus, to the quiet baptism in 1951 of the grandson of King Rama IV of Siam, this play presents the sweep and splendor of church history in the light of the brilliant past and our own uncertain future. The eight episodes may be presented separately or in one presentation. The total time takes about an hour and forty minutes. A total cast of thirty-five may be supplemented for crowd effects. A smaller group is excellent for a play-reading. Price, 75 cents. Secure at your Baptist book store.

Beyond Good Friday, by Edith J. Agnew. This one-act play is set in a New Mexico village. It portrays effectively the contrasts between the deeply rooted popular beliefs and religious practices that center only on the darkness and tragedy of Good Friday and the triumphant gospel of hope centered in Easter. Time, 30 minutes. Characters: 2 men; 2 women. Price, 35 cents. Available at your nearest Baptist book store.

WORLD FRIENDS AT WORK AND WORSHIP



National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

We Depend upon Each Other

MRS. D. S. MARVIN, *President, Woman's Society, First Baptist Church, Portland, Oreg.*

WE OF THE woman's society depend upon our pastor because he has a clear vision of the world mission of the church and recognizes that women have a great part in its accomplishment. We depend upon him as our leader to help us find ways whereby the woman's society may be a part of the total church program.

Because there is an ever present need to train new leadership, and to bring to us the latest methods and emphases of the denomination, we depend upon him to have a sympathetic understanding of the overall organization of our National Council of American Baptist Women. Being familiar with our goals, he is able to give intelligent and enthusiastic cooperation.

We depend upon him to give us the publicity and lift which can come only from the pastor. He never fails to recognize our accomplishments and to trust us with greater responsibilities. He knows

how to develop leadership through appreciation and counsel. We like to have him at our meetings. Because we feel his vital interest, we do our best to deserve his confidence. He makes it a point to be with us in some part of our meeting each month and often is there for the entire time.

As our women find ever-increasing places of service through the enlarged program of the National Council of American Baptist Women, every officer and chairman of the society is busy and happy in the task set before her. Our pastor is right in depending upon us, and we are most fortunate in having a leader who is happy to be the pastor also of the woman's society.

WELDON M. WILSON, *Pastor, First Baptist Church, Portland, Oreg.*

MY WIFE AND I have said on a number of occasions that we would have starved to death in our first pastorate if it had not been for a lot of oysters and a number of godly women in the church to pre-

pare them. We depended upon those oyster suppers and those church dinners for our very sustenance. Times have changed for the better, but I still depend upon the women of the church. I depend upon them now for many things and for more important things.

I depend upon the woman's society for the dissemination of missionary information. An informed church is a giving church. Our women, with their program of missionary reading and White Cross work, are bringing the mission fields and their needs, their programs and their problems close to our minds and hearts.

I depend upon the woman's society for the recruiting of younger women into its fellowship and into the social life of the church. There are women in every parish who hunger for some social life. More and more of them are finding it through the woman's society. I depend upon the woman's society for a very large part of our church publicity. It is just as essential for a church to have good publicity as for a soap manufacturer to have it. The best publicity that a church can have is the personal word and the witnessing of its members. The women are the ones who do the most of it.

I depend upon the woman's society for the promotion of various campaigns and programs. I am thinking of our special offering for missions, one in the fall and one in the spring. The women will help to promote interest in these offerings.

I depend upon the woman's society to help me in my fund-raising projects. I am not thinking of just the money they give, but I have discovered that women, who do not carry the pocketbook, and who do not have much of this world's goods to give, are even more powerful in a fund-raising project when I have asked them personally to make it a subject of daily prayer.

I depend upon the woman's society for the support of our services of worship. Deep down in my heart is a warm sense of gratitude to the women who back the services of the church, and who are always deeply in earnest about bringing their husbands and their children.



Weldon M. Wilson



Mrs. D. S. Marvin

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSOM

152 Madison Ave.

New York 16, N. Y.

Light Their Life with Faith

By VIOLET E. RUDD

IN 1937, CHRISTIANS from all over the world who were meeting in Jerusalem at Eastertime, stated the driving power of their witness: "I cannot live without Christ; I cannot bear to think of others living without him." This year with our emphasis on a national revival, if never before, women must witness to Christ's saving power in our lives so effectively that there will be confessions of faith and renewals of dedication.

During the month of November, the church will be helped again in making known to the public the importance of a religious experience through the channels of the church for everyone's living. Religion In American Life (RIAL) is becoming more familiar to us, since this is the fifth year it has urged people across America to attend church. It is supported by the vast resources of the Advertising Council, making use of radio, television, newspapers, billboards, etc., for its promotion. What the church has long believed and tried to share, through its own media, has now become urgent to people everywhere.

"Light their life with Faith . . . Bring them to worship this week" is the slogan for this year. The picture is of two children walking with their parents toward the church for worship and instruction. The aim is to tie the family into a closer relationship with the house of worship—the church.

No part of this emphasis is new to the women of the Woman's Baptist Mission Society. We rejoice when we see the posters in bus and subway, on billboard and television screen. We ask ourselves: "What can every Baptist woman do to forward it?"

First, she can explain Religion in American Life to her group, get them to endorse its November program, and give publicity to this endorsement in the press.

Second, she can talk to her pastor about it and help to get a program started.

Third, as a leader she can help her group outline a forward plan for November, which may continue throughout the year, and thereby harness this million-dollar publicity to the advantage of the local group. Pamphlets that will be of help in a program of reaching others are: "Knock . . . and It Shall Be Opened," "Transfer, Please," "The Church and Its Evangelistic Task," etc., They may be secured by writing the Department of Evangelism, The American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N. Y.

Fourth, she can offer herself with others to serve as a reception committee at the sanctuary doors in November. It would be unfortunate to

have anyone come to worship because of this movement and not be particularly welcomed. Invite and offer to bring the women to your next meeting.

Fifth, she can get others to serve with her and form a telephone committee. By dividing up the local telephone book, a series of personal phone calls will carry this invitation directly to every home in the community.

The spiritual life chairman may be the one upon whom the over-all responsibility is laid, but the doing of the job is every woman's. "Light their life with faith . . . Bring them to worship this week" may well be our challenge throughout the year.

A note of thanks to the radio station, the local newspaper, and any others who have helped make this campaign possible will let the leaders of American business know that the American people do appreciate this emphasis on religion.

Thus we seek to bring others, and in the process a new enthusiasm for the task kindles within us. A new sense of being a part of the total church program, since our ultimate aim is to bring others into this discipleship. A new sense of continuity with the past when the Master's little inner circle widened, not always too readily, to include those "who sometimes were far off." For we, too, remember that "he is our peace, who hath made both one, and hath broken down the middle wall of partition." A widening fellowship is as old as the Christian gospel, but new for each individual to be brought within it.

Light their life with *Faith*



Bring them to worship this week

News FROM THE WORLD OF MISSIONS

Institute Studies Nonsegregated Church

Group of Concerned Christians Agree That Goal of Christian Movement Must Be "the Nonsegregated Church in the Nonsegregated Society"

By KENNETH G. HOBART

For the third consecutive year, a group of concerned Christians met for five days in Portland, Oreg., last July to discover where the Spirit of Christ would lead them in integrating minority groups into the cultural and religious life of America. Without a dissentive voice they agreed that the goal of the Christian movement must be "the nonsegregated church in the nonsegregated society."

Held in the beautiful Rose City of the Pacific Northwest, almost under the shadow of snow-capped Mt. Hood, this interdenominational institute on racial and cultural relations was one of three sponsored by the committee on cooperative work in race relations of the National Council of Churches of Christ in the U. S. A. Similar conferences

were held at Webster Grove, Mo. and at Lincoln University, Pa. The three institutes, originally held under the auspices of individual denominations, have now become completely interdenominational, co-operative projects.

Forty-two workshop members from Oregon, Washington, Northern and Southern California, Utah, and Colorado enrolled at the Portland institute; they represented nine or ten denominations—American Baptist, Methodist, Presbyterian U. S. A., Congregational-Christian, Protestant Episcopal, Evangelical United Brethren, Zion African Methodist Episcopal, Evangelical and Reformed, Disciples of Christ. Probably 25 per cent were non-Caucasian—Negro, American Indian, Chinese, and Japanese



American Baptists at Portland Institute on Racial and Cultural Relations. First row, extreme right: Mrs. M. B. Hodge, president, National Council of American Baptist Women; second row, second from right: Rev. Henry Mitchell; third row, extreme left: Isabelle M. Gates; center: Rev. George W. Hill, First Baptist Church, Pasadena, Calif.; extreme right, Dr. Hobart

American. Ten resource leaders came from many parts of the country.

Baptist Leaders

As American Baptists, some of us took real pride in the fact that our denomination had the largest representation—sixteen of us from the three Pacific Coast states and New York. We also rejoiced in the high quality of leadership our communion provided. Isabelle M. Gates, secretary of Christian Friendliness for the Woman's American Baptist Home Mission Society, did a splendid job as dean of the conference; Henry H. Mitchell, director of missionary extension for the Northern California Baptist Convention, both stimulated us and kept us thinking realistically; George W. Hill, pastor of the First Baptist Church, Pasadena, clarified for us the broad and deep Scriptural basis of race relations.

Lewis and Clark College, whose beautiful campus on the hills overlooks the city of Portland, was an ideal location for such a workshop. The Christian atmosphere of this Presbyterian school, the unusually cordial hospitality of its staff, and its well-appointed physical facilities were conducive to group integration.

Free Discussion

Although the institute operated without the traditional "theme," it had two very definite purposes: (1) to help pastors and lay men and women gain new insights and a quickened conscience about minority group problems, and (2) to help them learn new ways and acquire new skills for bettering human relations. In order to meet the practical needs of the workshop members, the planning committee deliberately refused to schedule a detailed program. Set speeches were few; open discussions were many and lively; seminars exploring specific fields of interest and concern, such as segregated housing, the inclusive church, community racial survey, the McCarran immigration law, gave

opportunity for almost 100 per cent participation.

It was encouraging to learn that America is moving steadily in the direction of the non-segregated church. A report by Rev. Alfred S. Kramer, associate executive director of the department of racial and cultural relations of the National Council of Churches, was significant. An incomplete survey of three denominations (United Lutheran, Presbyterian U. S. A., and Congregational-Christian) operating in all 48 states as well as in some outlying areas, revealed that at least 9.8 per cent of their churches are racially inclusive; *i.e.*, have members from two or more racial backgrounds.

Need for Patience

Other resource leaders related their experiences in developing such churches in non-segregated communities. Achievement did not come in a month or a year or without some active opposition. Patient, kindly, continuous advocacy of the Christian position, often on a man-to-man basis, is needed.

It was recognized that non-segregation of churches must be a two-way street. The present Negro church and its leaders rightly wonder what achievement of this goal might do to them. The answer is that, however slowly, traffic is moving in both directions. It may come as a surprise to American Baptists to learn that among Northern California Baptist churches, there is a considerably higher percentage of racially inclusive "Negro" churches than of such congregations among the so-called "white" churches.

While genuine progress has been made toward equality of job opportunities for all qualified persons, regardless of racial backgrounds, in the field of housing few gains are apparent. Racial ghettos, with terrible crowding, totally inadequate sanitary facilities, absence of sunshine, fresh air, playgrounds, and gardens, coupled with unconscionably high rents, are still existent in all but the smallest cities and towns.

Roots of Prejudice

Herman H. Long, director of the department of race relations for the Congregational-Christian Board of

Home Missions, in discussing the psychology of prejudice, quoted Gordon Allport, famous Harvard sociologist, to the effect that there is more prejudice among churchgoers than among non-churchgoers in America. The other side of the picture, according to Dr. Long, is the fact that the group most free from prejudice consists of those who "internalize" their religion, understanding its ethical implications and making them a matter of conscience. He went on to point out that prejudice often arises from easy, untested assumptions or generalizations; *e.g.*, that no one wants to be helped by Negro clerks in a store. A big metropolitan department store recently tested this assumption. It was found that the majority of shoppers who on entering the store confessed to such a prejudice, either failed to notice that a Negro clerk had served them, or rationalized their failure actually to feel preju-

dice toward colored sales person.

To enlarge our horizons of understanding, Mrs. Clifford A. Bender, associate secretary of the department of Christian social relations of the Women's Division of the Methodist Church, led a discussion on the effects of America's immigration policy on world affairs.

Again, under the leadership of George P. LaVatta, of the Bureau of Indian Affairs—himself a Shoshone—we became aware that many young Indians, educated and perhaps with vocational training, are moving toward the cities. Their problem is not so much to find jobs as wholesome living situations. Christian families who could offer room and board to one or more of them would perform a great service.

Our five days together were not all spent in talk. On a field trip we used both eyes and ears, learning how "neighborhood centers" suc-

(Continued on page 60)

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4 Russian Baptists Speak at Conference

Sent to Stockholm Upon Invitation of Swedish and British Quakers

By W. O. LEWIS

On August 1, there appeared in *The Times* of London a dispatch from Stockholm announcing the arrival of four Russian Baptist preachers who had come for conference with Swedish and British Quakers. In the Swedish Baptist paper, *Vecko-Posten*, of August 6, it was stated that these Russians would speak in the Tabernacle Baptist Church of Stockholm on August 9. I flew from London to Stockholm and was able to talk with them several hours.

The Quakers of Sweden, of Britain, and of the United States had sent an invitation to the Russian Government, urging that a small delegation sympathetic to religion should be sent to Stockholm for conference on matters pertaining to world peace. When the delegation arrived, the Quakers were surprised to find that all but the interpreter were Baptists.

The Russian Evangelical-Baptist Union was represented by A. L. Andreev, of Moscow, a pastor and superintendent of the Moscow area; M. I. Galaev, of Moscow, vice-president; A. V. Karev, general secretary; and A. V. Karpov, of Kiev, a pastor and superintendent of the Kiev district. G. N. Ilinsky, professor of history in the university of Moscow, served as interpreter.

We were told that there are 500,000 baptized members in the 4,000 churches in the Union of Evangelical Christians and Baptists. There are at least 3,000,000 people in Russia who are friendly to Baptists. The church in Moscow has 4,000 members. Persons applying for admission to Baptist churches are sometimes kept waiting two or three years, to make sure that they are not infected with atheism.

I urged our Russian brethren to send a delegation to the next congress of the Baptist World Alliance, in London in 1955. They expressed the hope that this might be possible.

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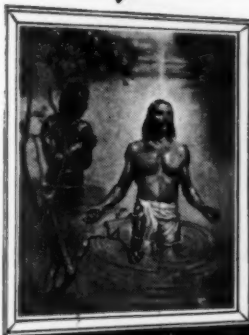
Go with me on a trip to Santiago de Maria, one of the many places which were badly shaken and partly destroyed by the terrific earthquake that struck eastern El Salvador some three years ago. As a result of the earthquake, the believers were scattered to other places. Our small Baptist church, which was organized on December 8, 1943, was completely uprooted. Now, however, with the help of the missionaries, the national convention, and the eastern associations, we are reviving this important work.

I am grateful for the international highway that is being built from the United States through Central America. It goes right through Santiago de Maria, coming down to Usulután. There is bus service from Usulután to Santiago de Maria, running practically every hour during the day. I can take a bus from Usulután around seven o'clock in the morning and reach Santiago de Maria at nine o'clock. That gives me work there from nine o'clock in the morning until around four o'clock in the afternoon. During my trips there the past three months, on Saturdays, I have organized a church vacation Bible school.

We had twelve sessions, a matriculation of twenty-one, an average attendance of eighteen. At one missionary program we had a special offering of six *colones*, which we sent to the treasurer of the national convention to help support national workers. We still are filling a Salvadorean-made bank with special offerings to be broken when it is filled; this is to be a love offering to the church.

I ask for your prayers for the work of Santiago de Maria. Pray especially that some permanent worker might be raised up to serve this city. I have lived there four years, and it was during this time that the church was organized.

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Progress, Problems Reported in Congo

Annual Conference Reveals
Need of More Missionaries
to Match Opportunities

By MARGARET JUMP

Missionaries look forward to conference time. It is a chance to get away for a while from the local problems, a chance to visit with colleagues, and a chance for fellowship and spiritual refreshment. The recent annual conference of the Belgian Congo Mission was no exception. For a week we were all together at Sona Bata, sharing the progress we had made during the year, presenting our problems to the group, and trying to subordinate our local needs, which seemed so great and overwhelming, to the larger needs of the whole work.

Evangelizing Churches

From every station came reports of progress. We rejoiced to learn that the Kinkusu movement, a reversion to heathen rites and ancestor worship which had swept certain areas of our field, has lost its appeal to the people. Many of those who participated in it are seeking to return to the Christian fellowship.

The number of baptisms in the Vanga field continues to be large, and there is evidence that it will be so for some time, as new converts are being won as rapidly as those already won are accepted into the church. Other stations, while reporting fewer baptisms, report an awakening among the Christian constituency and a renewing of interest among the unsaved. In the Kikongo field many have been burning their fetishes and charms.

This renewed interest is evidenced by an increase in the gifts to the churches, not only for local expenses, but for missionary projects—sending teachers into unreached areas of Congo, building churches in commercial centers, and even for certain relief projects and missionary enterprises in other countries.

Schools, Hospitals

One of the greatest joys of the conference was to hear the reports of our institutions for training

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Christian leaders. The School for Pastors and Teachers at Kimpese is going forward by leaps and bounds. New classroom units are the material evidence of the progress that is being made there. A six-year normal course has been started. The first class from the superior theological course graduated in 1952, and a new class is to be entered in 1954.

On the other side of the railroad the Evangelical Medical Institute is rapidly becoming one of the outstanding Protestant mission centers of Congo. At the Bible Institute at Kikongo progress is reported, too. A third year is to be added in 1954. Classrooms are completed and new student houses are being built in anticipation of a large entering class.

All through our field the children are clamoring for a better education. Our primary schools are overflowing. Applicants for the training schools far outnumber the number of places available. An encouraging part of our educational program is the increase in the number of girls attending school. The homemaking schools at Banza Manteke, Sona Bata, Kikongo, and Vanga are attracting large numbers. At most of our stations we have to turn many away because there is no room for them. At Boko the number of girls tripled since last year.

The hospitals and dispensaries continue to be a means of reaching many with physical and spiritual help. The statistics each year grow more impressive as the Congolese realize the value of medical care, and appreciate the extra help which they receive spiritually at a Christian hospital.

Need for Missionaries

But along with the progress come problems. Staffing continues to be a major problem. There are not enough missionaries to do the work which we are committed to do and which will not be done if we fail to do it. The seven new units who are to reach the field this fall were swallowed up in no time at all, and still there were vacant spots.

In Leopoldville, large areas have been set aside for the development of new Congolese cities. Our missionaries have been called into the government offices and shown the concessions which are being held

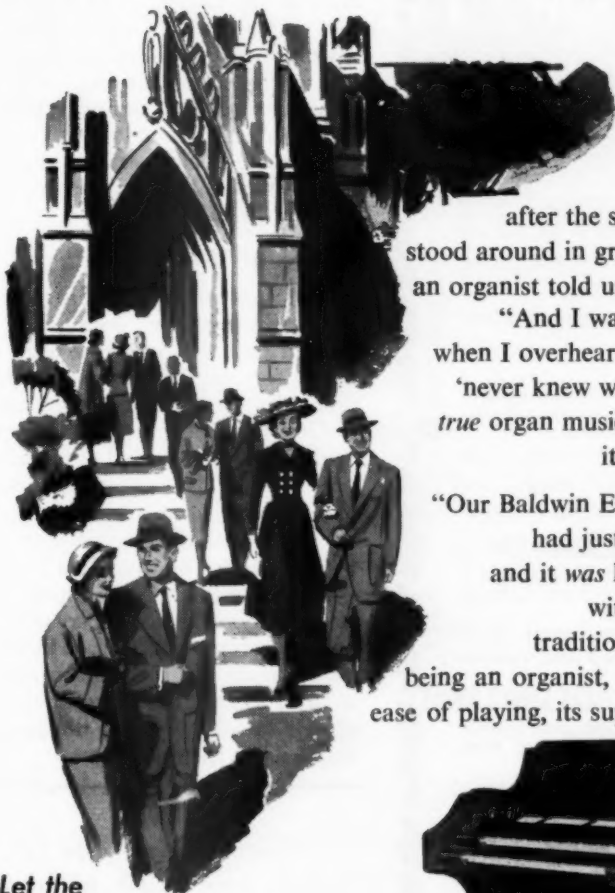
for a time for Protestant churches and schools. What are we to do? We cannot now adequately care for the work which we already have. Baptist evangelistic and educational work in the city of Leopoldville has been in the hands of one woman missionary, with the help the mission secretary and his wife can give

her. That missionary goes home on furlough early in 1954. We were able to designate a new couple to Leopoldville—the designation read for language study!

Untouched Areas

Large areas of our field are as yet untouched—the area between Sona

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Bata and Boko, much of the Boko field, an area in the triangle between Moanza, Vanga, and Kikongo, a section between the Kwilu, Inzia, and Wamba Rivers. Who is to go into these areas? The Kikongo missionary, who is spending all his time in the district where there is at last a rekindling of the

interest? The Moanza missionary, who already has a large field to cover? The Boko missionary, who must not only visit his own vast area but also build a mission station? The Sona Bata missionary, who must fight against a spirit of materialism which is creeping into the lives of all too many of the fifty church centers of that field? The Vanga missionary, who has thirty churches and 22,000 Christians to shepherd? There is no one else!

The problem of providing an education for our Protestant children is increasing. The Catholics are opening regional primary schools as fast as they can. We have had to consolidate or close some of ours because we cannot supervise them properly.

We have doctors at only three of six hospitals. There is not even a nurse at Boko.

Source of Hope

You can perhaps realize why at times during the conference it seemed that the problems were too much for us. But it was at those times that we stopped and turned to God who has given us this task. And we were reminded of his promises—that he has not left us to work alone, that if we ask in faith believing we shall receive, that his word shall not be preached in vain.

And it was those promises that made it possible for us to take up again the reports and discussions, to tackle again the problems ahead of us, and to reach some solution, not always satisfactory, but the best we could do at the moment.

CONGO

(Continued from page 55)

cessfully serve racially mixed communities and thus contribute to cultural integration. We saw the inclusive employment policy happily operating in a large garment factory. We visited a Japanese Buddhist temple, talked with its priest and came to understand how religion sometimes operates to hinder assimilation. We listened to the young, well-educated priest of the magnificent new Greek Orthodox Church interpret how cultural and environmental factors operate to compel modification of ancient, outmoded customs and ideas.

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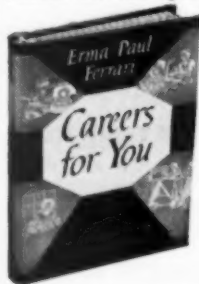
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